

DESTINY

The Magazine of National Life



FINE HOUSES TO DWELL IN

Remember The Lord Thy God, For He Giveth Thee Power To Get Wealth

⌘ { PAGE 219 } ⌘



Ewing Galloway

GIANTS OF ANTIQUITY

The WAWONA, Indian name for Big Tree, is a giant sequoia estimated to be about 4,000 years old. It is 227 feet high and 90 feet in circumference at the base. The drive through the living trunk of the Wawona tree is 26 feet in width.

In the *Reader's Digest* for December 1950 is an interesting article discussing these giant sequoia trees. The statement is made therein, "Those who know the species best maintain that it never dies of disease or senility. If it survives predators in its infancy and the hazard of fire in youth, only a bolt from heaven will end its centuries of life."

Isaiah's prophecy (Isa. 65: 22) takes on a new significance in the light of the life span of these giant trees when he declares: "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

REMEMBER THE LORD YOUR GOD

WHEN OUR FOREFATHERS came to the shores of this new continent their main purpose was to escape from the oppression of the old world and be free to worship God according to the dictates of their own conscience. Here on the shores of a new land they carved out homes for themselves in the wilderness.

As early as 1602 A.D. the persecution of the Pilgrims had become so acute that they were compelled to take measures to find refuge in a foreign land. Forming a little band determined to secure freedom for themselves and their posterity, they entered into a solemn covenant, "To walk with God, and one another, in the enjoyment of the ordinances of God according to the principles of the Divine pattern, whatever it might cost them."

In this new land the ordinances of God were honored, His sabbaths were observed and His laws were kept. God prospered our forefathers and they grew into a great and mighty people. God has wonderfully blessed our nation and increased our wealth, giving us many opportunities to enlarge our holdings until we have become a people of unbounded prosperity.

But with all this we have failed to bear in mind that it is God who, out of the magnitude of His great bounty, has given us all these blessings. The high spiritual ideals of the Pilgrim fathers, their recognition of their dependance upon Almighty God, and the obligation to obey His laws, never come to remembrance now, even among many who consider themselves Christians today.

A barometer of the spiritual state of a people is furnished by the attitude they take toward the Lord's commandment concerning His day, "Remember the Sabbath day, to keep it holy." If, instead of observing it as a Holy Day, it has become a holiday in which the thoughts of the people are turned to pleasure and financial gain rather than to God, faith is at a very low ebb. In olden times, when Israel departed from the Lord, "The people sat down to eat and to drink, and rose up to play" (Ex. 32: 6). With the increase in prosperity in our land, the addition of many comforts and luxuries to be enjoyed, and fine homes in which to live, our nation, as a whole, has turned away from God, while the people are desecrating His Holy Day. Moses' warning is therefore timely:

"When you have eaten your fill, you must thank the Lord your God for the fine land that he has given you. Take care not to forget the Lord your God by not keeping his commands, ordinances, and statutes, which I am commanding you today; and when you have eaten your fill, and have built fine houses to live in, and your herds and flocks multiply, and your silver and gold increase, and all that you have increases, not to become haughty, and forget the Lord your God . . . and then say to yourselves, 'My own power and the strength of my own hand have gained this wealth for me.' You must remember that it is the Lord your God who is giving you power to gain wealth, that he may carry out his covenant which he swore to your fathers, as is the case today." (Deut. 8: 10-18, *Smith & Goodspeed Trans.*)

God is long-suffering and slow to anger, but the history of His dealings with His people shows clearly that, if they persist in their refusal to repent of their evil ways and turn to Him with all their hearts, there is no remedy apart from judgment. Today we have reached a spiritual impasse, with an appalling number of our religious leaders denying the authenticity and truth of the Scriptures. Many who do not join them in this are by their statements spiritualizing away its great truths, thereby making His instructions and warnings ineffective. The judgments of God upon an unbelieving people are even now taking place. The foundation of the prosperity on which so many have relied for their future comfort and happiness is tottering and its basis in godless materialism is revealed as wholly unstable.

Moses testified to the results that would follow a state of spiritual decadency and forgetfulness of the Lord when he said: "I warn you today that you shall most certainly perish." Must it be through tribulation and sorrow that we will be compelled to turn to the Lord our God in repentance and willingness to sincerely obey Him and restore His laws or will our nation awaken to such a need without drinking to its depths the dregs of the cup of His indignation?

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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This Month's Cover
"VERMONT HILLSIDE"

Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

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DESTINY

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THE MARCH OF HISTORY

PASSING OF POLITICAL PARTIES

WHAT IS THE solution for the present political corruption so in evidence in our midst today? Let no one think, because the present administration is severely condemned for its maladministration, that the election of the opposition party will remedy the situation. It will not.

The evidence clearly indicates that the same undercover forces are back of both major political parties. The party in office, whichever one it is, will be used to carry out their bidding. Both parties are corrupt and both are playing politics with the welfare of our nation at stake. President Truman and his administration are at the moment receiving unsparing criticism because, being in office, they are carrying out the directives of the rulers of the invisible empire.*

However, we need entertain no delusions whatever regarding the situation where politics are concerned, knowing full well that, if the opposition party were in power, it would not bring about the establishment of righteousness. The same forces now in control back of the scenes would be found still in control, forcing those in office, whoever they are, to do their bidding.

This is most disquieting for it means that the people have no choice really in the election of the leaders of either party to office. Both major parties are politically and morally bankrupt today. Where are the men in good standing in either party, possessing convictions born of the fear of the Lord, who would be able to arouse this great nation to a realization of its Divine destiny? Only one man so far has shown a capacity in this respect, but the Democrats tried to dishonor him and the Republican politicians stand in mortal fear of him lest the people should move to draft him as their next President.

Meantime, the Lord is moving in judgment and the days of politicians as we have known them are numbered, for when this period of chastisement has ended, God will raise

up a righteous leadership to govern His people with equity and justice in accordance with His laws.

BY YOUR MAGIC

IN THE Smith and Goodspeed translation of the Bible, the passages in Revelation which condemn the present Babylonian world economy contain a unique rendering of one statement:

"With such violence will Babylon the great city be hurled to destruction and never be seen again! The sound of harpists and musicians, flute-players, and trumpeters will never be heard in you again. No craftsman of any kind will ever be found in you again, no sound of the millstone will ever be heard in you again; no light of any lamp will ever shine in you again; no voice of bride or bridegroom will ever be heard in you again. For your merchants were the great men of the earth; by your magic all the heathen have been led astray, and in you was found the blood of prophets, God's people, and all who have been slaughtered on the earth." (Rev. 18: 21-24.)

The entire 18th chapter of Revelation is devoted to denouncing the present world economy and the judgment of destruction is passed upon the whole capitalistic structure. Notice that one of the reasons given for condemning the system for its evil practices is in the following words:

"By your magic all the heathen have been led astray."

One definition of magic is that it is the mastery of the secret forces of nature, the misuse of which was one of the charges brought against the sons of God who, in the days of Noah, caused men to sin. Modern civilization has learned many secrets and men have taught the heathen how to use them. The harnessing of steam and electricity, the invention of the telephone, the radio and radar are but a few examples of the fact that nature has yielded her secrets to the white race. To all this may be added the tremendous scientific advancements in every line of endeavor, giving to modern civilization the present thousand-and-one helps in motorized equipment for homes, factories

* See "The Iniquitous Empire: a Great Mystery," *DESTINY* for March 1950.

and travel which have taken much of the former drudgery out of life.

To the heathen world all this is the magic of the white man. Unfortunately, such achievements by the white race have been used to lead the heathen astray, spreading violence and bloodshed throughout their lands. God has condemned the capitalistic system for this and for the failure to use its inventive genius to alleviate poverty, misery and suffering. Instead of doing this, its "magic" has been used to enrich the few at the expense of the many. Referring to the yellow race, we said in *DESTINY* for March 1944:

"After centuries of slumber this oriental giant had begun to stir and, as he awakened from the ages of medieval sleep, the world could well be apprehensive. Lacking Christian ethics, and having matured in the doctrines of paganism with its background of demonology, as this giant grasped the weapons civilization carelessly placed in his hands, the potential power for evil knew no bounds.

"It might have been possible for the Christian world, through precept and example, to have injected into the blood stream of this giant the Christian spirit and principles and thus to have inoculated him against infection by the poison of evil aggression. But the evils of commercial supremacy and the greed for gain, plus circumstances beyond the control of man, have combined to make the present situation inevitable.

"While missionaries were sent to heathen lands, the principles of righteousness which they proclaimed were far from being in evidence in the lands from which they came. Instead, the so-called Christian nations set an example of greed, through conquest, that spoke louder and could be heard with far greater clarity by this awakening giant than all the words of the host of missionaries sent to heathen countries. To the keen oriental, Christianity, as practiced by the so-called Christian nations, was but a hypocritical cloak to give sanction to evil deeds and justify certain types of aggression, for the white race fought among themselves for the right to exploit the wealth and resources of the yellow peoples.

"Modern civilization developed the art of mass killing on a scale impossible except for the findings of science. In the hands of a few, science also placed the power to hold multitudes in thrall, and the oriental peoples knew the meaning of servitude. It did not take them long to learn that, if the yellow race was to have a voice among world governments and play an increasingly important part in power-politics, they could not rely upon the principles that Christian missionaries advocated, but must acquire scientific knowledge. With that knowledge they, too, could have at their disposal the tremendous forces which science had persuaded nature to reveal, powers which would place in their hands the ability to meet the white man on an equal footing in the field of aggression.

"Thus, our so-called Christian nations today stand indicted before the bar of Divine justice in that, though possessing the open Book, their very acts and examples have clearly demonstrated to the nations around their total lack of faith in its teachings. The orient, having learned its lesson from the greed and selfishness around, proceeded to acquire the strength and power which the mastery of science placed in their hands. Acquiring the white man's knowledge of arts and science, they then proceeded to use the titanic powers placed at their disposal and, lacking even a semblance of the proper perspective and balance that a knowledge of Christian principles would have given them, their methods tended toward ruthlessness. Having adopted a methodical program in which no mercy was to be shown, destruction became the order of the day and, if able to carry their plans to full completion, the toll of suffering and misery may dwarf into insignificance the destructive effects of the present German aggression."

In this same connection the following excerpt from a

speech by Anne O'Hare McCormick is significant, as published in the *Reader's Digest* in 1946 under the title, "The Time Is Out of Joint":

"Although we all live in one world, we do not live in one time. That is why the attempt to divide the world again into segments is causing unbearable tension.

"The jangle you hear is not so much national anthems out of tune as clocks out of time. The primeval tom-tom still beats while the atom bomb ticks. Russia is straddling the centuries, in victory more than ever pounding backward to Peter the Great and racing at the same time to overtake Henry Ford and Henry Kaiser before she has caught up with Thomas Jefferson. The clocks of Europe are turning back and the clocks of Asia are turning forward. And there are places where time stands still because the night does not lift and there is no tomorrow."

The desire for power and financial gain has led the white man to educate the orientals in the knowledge and use of many things with which they have been wholly unprepared spiritually to cope, either for the benefit of themselves or others. No wonder God has condemned the present system to destruction for having thus led the heathen astray. Meantime, the heathen are being used to bring just retribution upon a civilization that has turned against God and refuses to heed His warnings or keep His laws of righteousness.

GUARDIAN ANGEL OF PERSIA

REFERENCE IS MADE to the guardian angel of Persia in *Study in Daniel* * (p. 269), and it is pointed out there that, when Daniel began to pray for the deliverance of his people, a Glorious Being was sent to him so that he might be given understanding. However, this Being was delayed for three weeks due to opposition encountered in Persia. When, finally, he was able to communicate with Daniel, he said:

"Fear not, Daniel, for ever since you applied yourself to brooding on the future and to fasting humbly before your God, your prayers have been heard, and for the sake of your prayers I am here. (The guardian angel of the realm of Persia thwarted me for twenty-one days, but Michael, one of the archangels, came to my aid, and I have left him to deal singlehanded with the guardian angel of the Persian kings.) Now I am here to let you know what is to befall your people at the end of the ages; for this vision relates to the far future." (Daniel 10: 12-14, *Moffatt Trans.*)

Further on he said:

"Soon I must return to confront the guardian angel of Persia, and, when I am done with that contest, the guardian angel of Greece shall attack me; my only ally against them is Michael, your own guardian angel, who stands up to support me and defend me." (Dan. 10: 20-21; 11: 1, *Moffatt Trans.*)

Later, when referring to Michael, he is called the Archangel who defends Daniel's people. The interesting fact to note here is that there is a conflict in the unseen realms more deadly than any taking place on earth, and Daniel was given a glimpse of this warfare.

The question that comes to mind is concerned with the identity of the guardian angel of Persia who was thus able to thwart the Glorious Being, preventing him from immediately appearing to Daniel. If this heavenly conflict is paralleling the earthly struggle, then now, as in the time of Daniel, the forces of hell must be marshalling their

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strength for the coming decisive struggle as they set themselves in battle array against the angelic hosts of heaven. In Revelation John tells what he saw of the conflict:

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." (Rev. 12: 7.)

Commenting on this passage as it throws light upon the unseen conflict, the following statement is made in *Study in Daniel* (pp. 265-266) in the endeavor to identify the evil forces directing the affairs of Persia:

"Thus the guardian angel of the kings of Persia is an evil genius of the satanic army, perhaps of the Rephaim,* working to thwart the fulfillment of God's purposes."

In the light of these facts let us now take a look at the prevailing situation in Persia, or Iran as it is called today. If, as in the days of Daniel, when satanic forces were able to direct the affairs of Persia, such forces are permanently entrenched in the capacity as guardian there in the same way that Michael acts as guardian over the affairs of God's people, it explains much that is now taking place in the Middle East. A close study of the modern affairs of Iran should, therefore, reveal evidence of satanic influence back of its national policies.

Time Magazine for May 21, 1951 deals with the dispute over the nationalization of the oil and the activities of the present Premier. What we find to be most illuminating in the account is the report that the new Premier, Mohammed Mossadeg, bases his handling of the oil dispute upon a dream. He told parliament:

"I dreamed I saw a person with rays of light radiating from his face. He said, 'Dr. Mossadeg, go and tear the chains off the feet of the Iranian people . . .' When the nationalization of oil was passed by Parliament, I accepted that the man in the dream came from God." He then added, "Since that dream I have given no importance to my life."

The account states further that when the Premier had finished his address and stepped from the rostrum, he toppled over in a faint:

"Parliament knew just what to do — Mossadeg is always expected to faint when he gets excited, which is often. Two physician-deputies picked him off the red-carpeted floor, carried him out and revived him."

The implications in this account of a man conducting the policies of state in compliance with a dream, and who is expected to faint upon slight provocation, are completely overlooked by those who are unaware of the personality of the guardian angel of Persia. This evil genius of the satanic hosts is fighting desperately in the inception of the final phase of world conflict that has as its objective the destruction of the people of God. The oil of Iran is the bone of contention that is now bringing the imminence of that conflict into sharp focus.

The Premier said that he took it that the man in the vision was sent of God. But Mohammed, the founder of Mohammedanism, who also had a vision, thought the angel who appeared to him was Gabriel, commanding him to preach the "true religion." Afterward he was tortured with the thought that the revelation he was receiving might be from the Evil One. John in Revelation declared

* See "Giants of the Darkness," Appendix to *Study in Daniel*, pp. 395-418.

that Mohammed was actually inspired from the Bottomless Pit, so his apprehensions were well founded (see *Study in Revelation*,* pp. 86-87).

The emotional instability and fanaticism of the present Premier of Iran, his dream and his fainting spells, indicate something other than inspiration from God. Those who are familiar with the earmarks of evil control will readily recognize that an evil genius, the guardian angel of Persia who fought against the Divine purpose in Daniel's time, is active in this land today. *Time Magazine* has most appropriately titled its account of these proceedings, "Down the Incline to Hell?"

AS THE CLOCK TICKS

IN DESTINY for June 1951, in the editorial titled "The Darkness Deepens," a tabulation of significant events of each three-day period at the terminal of every five minutes was given, beginning with the first hour of the second watch of the night of darkness of the age (see "The Time of Restoration," DESTINY for April 1951). The first fifteen minutes of the first hour of the second watch were covered in that tabulation.

A careful watching of the unfolding pattern of events heralding further developments yields instructive information and we are continuing this tabulation to assist DESTINY readers to follow the trend of important events in their relationship to the charted timetable. The last date given in DESTINY for June was May 3-5, 1951:

Five minutes, or 8 days, later:

May 11-13 — KOREA: Red Chinese preparations for second spring offensive completed.

Five minutes, or 8 days, later:

May 19-21 — KOREA: "Next 3 days decisive in offensive" — Harwood Radio Broadcast of May 19. Hard fighting reached climax and offensive receded.

IRAN: Britain handed note to Iran asking for negotiation re oil issue and received brush-off from Iranian Premier.

Five minutes, or 8 days, later:

May 27 — TIBET: The Peking Radio announced the "peaceful liberation" of Tibet by Red China.

IRAN: British government formally advised Iran government that the oil dispute had been taken to the International Court of Justice at The Hague.

GERMANY: First U. S. Troops arrived at Bremerhaven under the European defense plan of North Atlantic Treaty Pact. Lt. Gen. Manton S. Eddy said all U. S. troops in West Germany are being maintained in "a constant state of readiness for combat."

May 29 — IRAN: Iran government announced plans (still secret) were completed to nationalize oil.

Five minutes, or 8 days, later:

June 4 — RUSSIA: Agreed to attend Big Four Conference in Washington in July but on unacceptable terms.

June 5 — IRAN: Premier Mossadeg threatened with a new crisis from Fedayan Islam, secret Moslem society which boasts of many assassinations.

June 6 — IRAN: Reported that Soviet forces have moved close to the Iranian frontier, involving unusual military activity far exceeding previous moves in this area.

As each five minutes passes, the march of events clearly demonstrates that a major crisis is rapidly approaching when a definite showdown between the forces of lawless-

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ness and those opposed to evil aggression will become inevitable.

It should be noted that a number of important events marked the three days following the end of the first half-hour of the second watch (May 27-29, 1951). The next five minutes (8 days) found Russia agreeing to a Big Four Conference at Washington, but only provided the North Atlantic Pact and the question of American bases in Europe be put on the program, this being completely unacceptable to the West. At the same time Russian forces began maneuvers involving unusual military activity close to the Iranian border, while Premier Mohammed Mossadeg faced a new critical situation in his country when hundreds of fanatical supporters shouted for the release of Navab Safavi, fiery-eyed chieftain of Fedayan Islam. Leaflets were circulated threatening bloodshed unless he was turned loose.

July 14, 1951 will end the first hour of this second watch with increased tension. This will be carefully noted by those who are watching and tabulating the unfolding drama of present world intrigue. It is a time during which the necessity to be alert cannot be too strongly stressed.

IS IT THE STONE?

THERE HAVE BEEN many inquiries regarding the alleged restoration of the Stone of Scone to London. We would like to believe that the original stone has been returned, but one extremely puzzling aspect of its announced return is the wide discrepancies in the many accounts as to how and where it was taken and how it was recovered. More questions have been left unanswered than have been answered by its supposed reappearance.

Some reports have suggested the clever substitution of a replica for the original stone, but there has been no statement to our knowledge from official governmental sources, or from the Throne, that would definitely refute this. What is most puzzling of all is the fact that, up to the time of writing, the stone has not been restored to its accustomed place in the Coronation Chair.

It seems to us that clarification of certain discrepancies in the stories surrounding its removal and return is needed and perhaps in time the true answers will be given.

BACKWARD AREAS

IF THE MOVES of the Iranian government to confiscate British property by breaking their contract in the proposed nationalization have no other result, they should at least serve as a warning to our nation concerning the utter inadvisability of trying to invest in backward areas where internal conditions are so manifestly unstable. Until there is a desire to respect property rights on the part of the people in countries where such developments are contemplated, investment there is only a standing invitation for future trouble.

When trouble comes the young men of our nation are called upon to defend these interests, thus involving us as a nation in a struggle in which the lives of fathers, sons and husbands are sacrificed upon foreign fields of battle. If such investments were not made, a situation in which we might become implicated in foreign wars would not be as likely to arise.

President Truman's program of assistance to backward areas, so that latent resources in other lands may be developed, could boomerang upon us in the same manner

that this is happening to Great Britain in Iran. Until men and nations with whom we are to have future dealings are willing to recognize the sanctity of a contract, it is foolhardy to deal with them. A contract certifies to an oath of performance and the failure to keep one's word is severely condemned in the Scriptures. Because the nations apart from Israel have made their solemn agreements but scraps of paper when it suited their purpose, this may have been one of the reasons why God forbade His people to enter into covenant relationships with them. It is certain that most of our international difficulties have stemmed from the violation of this Divine injunction.

I, ME, MY

PRESIDENT TRUMAN HAS called upon the people to, in his words, "get behind me and help me win this peace."

The personal pronoun came into prominence when the New Deal was inaugurated by Franklin D. Roosevelt in 1933. The *I, me* and *my* have been increasingly predominant ever since in pronouncements emanating from the White House. It evidences an assumption of authority by the executive branch of government that the writers of our Constitution never intended they should exercise. Because the executive trend of thinking has been in terms expressed in the use of the personal pronoun, the President becomes very resentful when officials, both civil and military, place loyalty to the Constitution of the United States above loyalty to him. Basically this was the true reason for the removal of General MacArthur and is the primary cause for demoting or removing many others from office who have held positions of authority in our government or its armed forces.

President Truman seems to forget that the loyalty of the people, and of himself, is pledged to the Constitution first. When he took office the following oath was administered:

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States."

Furthermore, we are not fighting "to win a peace" but to win a conflict against an evil aggressor so that peace may be attained. The premise expressed in its simplest terms is that we win wars and thereby secure the benefits of peace. It is deceptive to employ a meaningless phrase and refer to the present struggle as an attempt to "win the peace." Such an expression exposes the endeavor to escape the reality that we are actually at war.

Because the present objective on the part of the executive branch of our government in the Korean conflict is, in the words of the President, to "try to achieve a peaceful settlement," he does not call upon our fighting men to win the war. In line with this desire, the State Department recently notified the Chinese Reds that we are willing to end the war at the 38th parallel. Secretary of State Dean Acheson told the Senate Committee that a restoration of the status that existed before the war would be considered a victory. But a victory for whom? It will certainly be no victory for our armed forces with casualties approaching 70,000 and a cost in money of over 10 billions of dollars.

Is the peace Mr. Truman prates about winning only an endeavor to secure the consent of the Chinese Reds and Moscow to stop fighting at the 38th parallel and then allow

(Continued to page 242)

A Christian Examines Judaism

By C. R. DICKEY

AN ARTICLE by Rabbi Philip S. Bernstein, titled "What the Jews Believe," was published in the September 11, 1950 issue of *Life Magazine*. This article distorts certain basic tenets of the Christian faith; therefore, it challenges investigation and a defense of the Christian position.

Now all Christians worthy of the name are charitable toward the spiritual concepts which Jewish parents instill into the hearts of their children, beginning at the age of five, as Rabbi Bernstein says, with a drop of honey on the first page the child is to learn to read. Everyone's faith is determined largely by the religious beliefs of his parents and the environment of his youth. Consequently, we have no quarrel with the Jewish boy who accepts as his own the faith of his parents and teachers. Neither do we raise any protest against the right of Jews to establish their synagogues among us and worship according to their ancient beliefs and practices.

But we are led to wonder when we examine a series of pamphlets called *Popular Studies in Judaism*, published by the Union of American Hebrew Congregations, and find many extravagant claims such as this one by Dr. Abraham J. Feldman:

"The Jew who has waited so long, will wait yet longer, hopefully, reverently and courageously. Judaism, as the Reform wing interprets it, will yet be the religion of civilized, liberalized mankind." (*Judaism and Unitarianism*, p. 13.)

Is this confident statement merely wishful thinking? Or does it indicate a deep-seated, smoldering hope that the Christian faith may yet be displaced by Judaism? Without presuming to judge the motives involved, we do say that the declaration of such a purpose makes it imperative to bring the question out into the open for examination and frank discussion. Any faith that bids for the allegiance of all mankind — whether it be Judaism or Christianity — should be willing to have its credentials examined with the utmost care.

What, then, is this Judaism, which

is yet to be "the religion of civilized, liberalized mankind"? Turning to the article in *Life Magazine*, we read:

"In the central fortress of Jewish spirituality, the Torah is the repository for the Law of Judaism. Torah embraces a triple meaning. Primarily it is the Sacred Scrolls found in every synagogue. . . .

"Torah has a second meaning: the Pentateuch, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These books are the acknowledged foundation of Judaism, containing the principles of the faith, the Ten Commandments, the golden rule, the laws of holiness. The Pentateuch is at once the biography of the greatest Jew of all time — Moses — and the history of the formation of the Jewish nation and the development of its faith. . . .

"Finally, Torah means teaching, learning, doctrine. If a Jew says, 'Let us study Torah,' he might be referring to the Pentateuch or to the prophets or to the Talmud or any of the sacred writings. . . .

"Jews never regarded the codification of law as a strait jacket. One basic device keeps it fluid: the oral law which supplemented the written law and was subject to emendation, interpretation, adaptation." (p. 161.)

Let us examine these statements. We find that the Torah, which "is the repository for the Law of Judaism," embraces not only the Books of Moses and the prophets, but also the Talmud and "any" additional Jewish writings, including "the oral law which supplemented the written law and was subject to emendation, interpretation, adaptation." Now, strange to say, it is at this very point where Judaism first parts company with both Moses and Jesus Christ.

In Deuteronomy 4:2 Moses makes this unequivocal declaration concerning the law:

"You shall not add one word to my commands nor take one word from them; you shall obey the commands of the Eternal your God which I enjoin upon you." (*Moffatt Trans.*)

It would seem that sticklers for the Mosaic Law would respect and obey this specific injunction; yet, as we have seen, rabbis readily admit violating Moses' ban on adding to and taking from the Sacred Scriptures. Moreover,

it is no longer a secret that the Talmudic writings, emendations, interpretations, et cetera, are held in higher esteem by modern rabbis than the Old Testament writings.

It was this conglomeration of additions, deletions and misinterpretations to which Jesus objected when He said:

"The scribes and Pharisees sit on the seat of Moses; so do whatever they tell you, obey them, but do not do as they do. They talk but they do not act; they make up heavy loads and lay them on men's shoulders, but they will not stir a finger to remove them. . . .

"Woe to you, you impious scribes and Pharisees! . . . Woe to you, blind guides that you are! You say, 'Swear by the sanctuary, and it means nothing; but swear by the gold of the sanctuary, and the oath is binding.' You are senseless and blind! For which is the greater, the gold or the sanctuary that makes the gold sacred? You say again, 'Swear by the altar, and it means nothing; but swear by the gift upon it, and the oath is binding.' You are blind! For which is the greater, the gift or the altar that makes the gift sacred? . . .

"Woe to you, you impious scribes and Pharisees! You tithe mint and dill and cummin, and omit the weightier matters of the law, justice and mercy and faithfulness; these latter you ought to have practiced — without omitting the former. Blind guides that you are, filtering away the gnat and swallowing the camel! Woe to you, you irreligious scribes and Pharisees! You clean the outside of the cup and plate, but inside they are filled with your rapacity and self-indulgence." (Matt. 23: 1-25, *Moffatt Trans.*)

"Yes, it was about you hypocrites indeed that Isaiah prophesied! — as it is written, 'This people honours me with their lips, but their heart is far away from me: vain is their worship of me, for the doctrines they teach are but human precepts.' You drop what God commands and hold to human tradition. Yes, forsooth, you set aside what God commands, so as to maintain your own tradition! Thus, Moses said, 'Honour your father and mother,' and 'He who curses his father or mother is to suffer death.' But you say that if a man tells his father or mother, 'This money might have been at your service, but it is Korban' (that is, dedicated to God), he is exempt, so you hold, from doing anything for his father or mother. That is repealing the word of God in the inter-

ests of the tradition which you keep up. And you do many things like that." (Mark 7: 6-13, *Moffatt Trans.*)

Speaking of the Pentateuch, the first five books of the Bible, Rabbi Bernstein says, "These books are the acknowledged foundation of Judaism." Jesus positively refutes this claim by saying:

"Never imagine that I am going to accuse you to the Father; Moses is your accuser, Moses who is your hope! For if you believed Moses you would believe me, since it was of me that he wrote. But if you do not believe what he wrote, how will you ever believe what I say?" (John 5: 45-47, *Moffatt Trans.*)

Furthermore, in one of His parables, Jesus said:

"They [the Jews] have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 29-31.)

Therefore, on the testimony of Jesus, the Jews did not truly believe and heed the teachings of Moses and the prophets. The doctrines of the Jews were not rooted in the writings of Moses. How, then, can the Books of Moses be the "foundation of Judaism," as Dr. Bernstein claims? "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7: 19.)

After testifying against the false claims of Judaism, Jesus proceeded to make the teachings of Moses and the prophets the foundation of the Christian faith — or The Way — as the early converts called it. Indeed this was the substance of His first teaching after the resurrection. Luke gives the following account of His meeting with two troubled friends on the Emmaus Road:

"Then he said to them, 'How foolish you are and how slow to believe, after all that the prophets have said! Did not the Christ have to suffer thus before entering upon his glory?' And he began with Moses and all the prophets and explained to them the passages all through the Scriptures that referred to himself." (Luke 24: 25-27, *Goodspeed Trans.*)

Later the same day these two friends joined the eleven disciples in Jerusalem. Suddenly Jesus stood in the midst of them. After convincing them that He was really the Lord Jesus and not a spirit, He said:

"This is what I told you when I was still with you — that everything that is

written about me in the Law of Moses and the Prophets and the Psalms must come true." (Luke 24: 44, *Goodspeed Trans.*)

Then, continues Luke's narrative, He opened their minds to the understanding of the Scriptures and said:

"The Scriptures said that Christ should suffer as he has done, and rise from the dead on the third day, and that repentance leading to the forgiveness of sins should be preached to all the heathen [nations] in his name. You are to be witnesses to all this, beginning at Jerusalem." (Luke 24: 46-48, *Goodspeed Trans.*)

Thus it is clear, from the evidence of the *Founder Himself*, that Christianity rests on the foundation of Moses and the prophets — and *not on Judaism*. Consequently, Christianity is not a "daughter religion" of Judaism, as Dr. Bernstein says on page 164, and as Christian leaders themselves have foolishly taught all over the world.

Was Dr. Bernstein serious, or did he write with tongue in cheek, when he said:

"The Pentateuch is at once the biography of the greatest Jew of all time — Moses — and the history of the formation of the Jewish nation and the development of its faith?"

Now if he has "the love of learning" and "the keenness of intellect" which he says is "to be found among so many Jews," he knows quite well that Moses was *not* a Jew and that the history which Moses wrote was *not* an account "of the formation of the Jewish nation."

The first time the word Jew appears in the Authorized Version of the Bible is in II Kings 16: 6. (It does not appear that early in most of the later translations.) It is used incidentally in the account of a war between Ahaz of Judah and Pekah of Israel (aided by Syria), where it refers to some Judahite troops who were driven from Elath. Moffatt's Translation puts verse 6 in parenthesis and gives it this reading:

"It was then that the king of Edom regained Elath for Edom; he cleared out the Judahites from Elath, and the Edomites entered Elath, where they dwell to this day."

This passage clears up a vital point: namely, that the word translated "Jews" in the Authorized Version, "Judahites" in Moffatt's rendition, and "Judeans" in the Smith-Goodspeed Bible, has no reference whatever to the main body of Israel, which con-

sisted of the ten tribes of the Northern Kingdom. It simply mentions that during the time of a major war between Judah and Israel, a little garrison in Judah was routed by the Edomites. In fact, the word Jew did not come into general use until after the Babylonian Captivity, and even then it was *never* used to designate the non-Jewish Israelites of the Assyrian Captivity. It is important to note that this incident, which marks the first use of the term Jew in the King James Bible, occurred during the reigns of Ahaz and Pekah — over eight hundred years after the birth of the Levite Moses. Israel's great leader and law-giver — Moses — was a Hebrew, an Israelite, and a Levite, but certainly not a Jew.

Equally absurd is the claim that Moses' account of the organization of a Kingdom at Mount Sinai is a "history of the formation of the Jewish nation." Moses did not set up a tribal state at Sinai. He planted the nucleus of God's Kingdom on earth, using as seed the entire House of Jacob-Israel. It is this planting to which Jesus referred in His parables of the grain of mustard seed. (See Matt. 13: 31-32; Mark 4: 30-32, Luke 13: 18-19.) It is a ridiculous distortion of historical facts to speak of Moses' work at Sinai as "the formation of a Jewish nation."

There has been only one Jewish nation prior to the present effort to establish a Jewish state in Palestine. It was formed about 536 B.C. — some 950 years after Moses established the Kingdom at Sinai — by a group of less than 50,000 out of the former Kingdom of Judah, who returned to Jerusalem after the Babylonian Captivity. It was never more than a vassal state and came to an end in 70 A.D.

Jews, however, are not alone in perpetuating fallacious teachings. Christian preachers and teachers are trying to outdo Jewish leaders in spreading the erroneous idea that there are no Israelites, either in Biblical history or in the world today, except Jews.

This warped vision is well illustrated by the following story. A dealer in electrical appliances told recently of his experience with a couple whose television set was brought in for service. Needed repairs were made and the set was returned to its owners. Immediately there was a complaint call. The set wasn't working right. A service man checked again and carefully adjusted it for clear vision. But once more came a distress call, "The pic-

tures don't look right." Again the service man could find nothing wrong, though he finally had a hunch. He turned a knob or two and threw the picture slightly out of focus. "There," exclaimed the owners happily, "that's right at last — just the way it ought to look!" And so it was left. The couple had looked at pictures out of focus for so long that they had lost the sense of true perspective.

And that is where we are today on certain important Biblical pictures. We have viewed them on a screen that is decidedly out of focus. In the distorted pictures we have seen Abraham, Isaac, Jacob, Joseph and Moses as Jews. Through the blur we failed to see the distinction between Judah and Israel in Bible history. We did see vaguely the two kingdoms, with their separate lines of kings, and just supposed they were all Jews. It is the same with prophets like Elijah and Elisha. We do remember reading that they lived and prophesied among the Northern Israelites and were never associated with the Kingdom of Judah, but on the screen they, too, looked like Jews.

Now the old order is beginning to change. God is raising up service men to put the pictures into proper focus. Many Christians are acquiring a true perspective as they look into Bible history and prophecy. They are beginning to see that the Jews are not doing now — and never have done in the past — the work which the prophets declared *Israel* would do through the centuries. The time is drawing near when religious leaders, both Jewish and Christian, will jeopardize their intellectual standing by contending that the Jews represent all Israel. The contention is so unreasonable in the face of known facts that anyone who holds to it will run the risk of being branded either a dolt or a fraud.

We come now to Dr. Bernstein's discussion of Jewish reasons for rejecting Jesus Christ and Christianity. He writes:

"The Jews were also especially repelled by the claim that Jesus had fulfilled the law, which thenceforth could be disregarded. Paul found this necessary in order to make the new and still Jewish religion palatable to the Romans. How could they be expected to understand the burden of Jewish laws, 613 of them in the Torah alone? It was announced that the advent of Christ had canceled the law. This made the acceptance of the new faith utterly impossible for the Jews, to whom the

Torah was the foundation of all faith." (p. 171.)

Who announced that the advent of Christ canceled the law? Jesus Himself emphatically contradicted the notion in the Sermon on the Mount when He said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 17-20.)

The inference is, of course, that Paul said Christ canceled the law, a conclusion which is not justified by Paul's teachings on the subject. At that time Paul was concerned mainly with only one phase of the law, particularly the ordinances of sacrifice in relation to sin and death. These, he said, were abolished by the death of Christ, after which no further sacrifice was necessary or acceptable to God. Paul makes it clear in his Epistles that he is dealing with religious rites and not civil laws. For example, he writes in Ephesians 2: 13-15:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances . . ."

The Book of Hebrews deals especially with ceremonial law in relation to Christ's sacrificial death. However, these precious truths mean nothing to Jewish minds and hearts because of their attitude toward sin.

"What is sin?" queries Dr. Bernstein. "To answer this question," he says, "we must go back to Judaism's balanced interpretations of the nature of man. On the one hand there are no perfect saints in the Jewish tradition. . . . But Judaism, on the other hand, does not regard man as inherently sinful or depraved. Judaism has no general theological explanation of 'sin,' such as Christianity offers in the doctrine of man's fall."

Is Dr. Bernstein too steeped in traditional Judaism to notice that Chris-

tianity's doctrine of man's fall comes from the teachings of Moses? If the Pentateuch is the "foundation of Judaism," as he says, he surely ought to be familiar enough with Moses' teachings to note this obvious fact. Undoubtedly Moses teaches the origin of sin, its universal nature, its characteristics, its penalties, and man's inability to save himself. Moses understood that the rites he established were inadequate and temporary, a mere foreshadowing of the sacrifice and salvation to come in due time through Israel's Redeemer. Christianity accepts Moses' explanation of sin and shows how perfectly Jesus Christ, in all His offices, fulfilled the law and became the propitiation for the sins of all mankind.

But the rabbis want no part in all this Divine sacrifice. With lofty disdain, Dr. Bernstein writes:

"Judaism offers no easy way to God. No son has been sent down to lead us to Him. No mediator intercedes for us."

Today, as in the days of Jesus, they are the "whole," who have no need of a physician.

Dr. Bernstein then goes on to say:

"Jews have rejected Christianity because of the concepts with which the Church fathers buttressed and embellished the new faith as they spread it through the pagan Roman world. Completely alien to Jewish thought were such ideas as Immaculate Conception, virgin birth, the Trinity, the Holy Ghost, vicarious atonement, the 'fall.' The religion of Jesus was understandable to them; it was Jewish. The religion *about* Jesus was beyond their recognition."

It is true that Christianity was embellished later by the Roman Church with many such dogmas as the Immaculate Conception, but no such extraneous teachings were added by the Apostles and the early Church fathers. The other doctrines mentioned may be "alien to Jewish thought," but they were not alien to the inspired Old Testament writers, who clearly delineated them either as history or as prophecies to be fulfilled in history.

We venture to say that the rabbis are not disturbed so much by the *religion of or about* Jesus as they are by the ever-present fact of Jesus Christ Himself. They are still up against the same old problem, "What think ye of Christ? Whose Son is He?" They have received no Light since Jesus walked the streets of Jerusalem. Their attitude

toward Him now is exactly the same as that of the Pharisees in the long ago. When Jesus restored the sight of a man born blind, the Pharisees refused to believe the evidence of their own eyes; they harassed the man and reviled him with this taunt:

"We are Moses' disciples. We know that God spake unto Moses: as for this fellow [Jesus], we know not from whence he is." (John 9: 28-29.)

The rabbis make much ado about the Christian concept of the three-fold manifestation of God as Father, Son and Holy Spirit. Yet the very names of God used in the Old Testament embrace all these and many other characteristics of the one God who is our Lord. He is called a "Father" to Israel, "Husband," "Saviour," "Shepherd" and, in the Second Psalm, "Son" — to mention only a few. In the preface to his brochure, *The Names of God*,* the late Dr. William Pascoe Goard says:

"The recognition of the impressive yet simple plan by which God progressively reveals Himself in His names assists in no small measure to a clear understanding of the story of the Bible; while a mistaken view of the significance of the names, and the lack of discerning the Bible order of their use, has betrayed good men of great scholastic attainments into very regrettable and deadly conclusions. The Names of God as used in the Bible are a great demonstration of the essential unity and plan of the Bible."

These names do not imply multiple gods; they are meant to indicate the many different ways in which God manifests His love to His people and ministers to all their needs. A careful study of these names will reveal that Jehovah of the Old Testament is the Jesus of the New Testament. "For in Him," declared Paul, "dwelleth all the fulness of the Godhead *bodily*" (Col. 2: 9). In other words, the physical body of Jesus was the means through which God revealed Himself to man as Father, Son and Holy Spirit. God was invested with the human form of Jesus for the purpose of "reconciling the world unto Himself." Now this is the meaning of that beautiful mystery known in Christian theology as the Incarnation. It will always be incomprehensible to those who do not wish to believe it.

Commenting on this basic doctrine

of the Christian faith, Dr. Bernstein writes:

"Although Jews are able, if they wish, to understand Jesus, the Jew of Nazareth, they have never been able to understand or accept the idea of the Trinity."

But are they able to understand Him, either as Man or God? Facing the same stubborn resistance on the Day of Pentecost, the Apostle Peter charged:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 36.)

In Dr. Bernstein's article we find some amazing double-talk which signifies nothing — but leaves us somewhat bewildered. On page 171, he writes:

"Why did the Jews reject Jesus? The answer is that they have never done so. We do not know from any contemporary Jewish sources what the Jews thought about the young carpenter from Galilee who died on a hill overlooking Jerusalem. There is not a single reference to him in any existing Jewish document of that period."

Then, three paragraphs later, he pays the following lip service to the unknown "carpenter," about whom "there is not a single reference in any Jewish document of the period":

"Jesus' basic teachings have been found to be Jewish. His stature is that of the Hebrew prophet, fearless fighter for righteousness. As with Isaiah and Amos before him, he did not merely echo his people's convictions. Passing through the alchemy of his sensitive soul, the ancient beliefs found a new emphasis; they received the immortal impress of his luminous, loving personality."

Which one of these contradictory statements does the rabbi expect us to believe? On the next page he gives the Jews credit for giving the world "Moses and Jesus, Judaism and Christianity, the Ten Commandments and the Sermon on the Mount."

The last point we shall examine briefly is the question, What is Jewish reaction to the Messianic office of Christ Jesus? With characteristic blindness, Dr. Bernstein approaches this subject through Isaiah 53. Note how the modern rabbi's confusion on this issue parallels that of the Jewish leaders of 30 A.D.

"There is some difference," says Dr. Bernstein, "between the Jewish and Christian concepts of the suffering servant. Ac-

cording to the Jews, the prophet Isaiah was depicting the twofold role of the Jewish people: testimony and martyrdom. According to the Christian tradition, the prophet was announcing the coming of Christ. Jews see no reasons for crediting the prophet with the anticipation of an event which, in their opinion, did not occur, namely, the Messiahship of Jesus. . . . Only later when Paul fashioned a new religion around Jesus, the Christ, did Jews take cognizance of him. Then they rejected not Jesus, the Jewish teacher, but Christ, the Messiah. There were, for them, definite criteria for the advent of the Messiah. He was to usher in the Messianic Kingdom of justice, truth and peace — but after Jesus wars, oppression, corruption continued as before."

This is indeed a shocking misapplication of Isaiah's great prophecy. When were the Jews "wounded for our transgressions"? Or when did the Lord lay on them "the iniquity of us all"? When and how were they made an "offering for sin"? The idea is preposterous and wholly unrelated to Isaiah's theme. The prophet is portraying the lowly First Advent of Christ, at which time His mission was to offer Himself as a ransom for sin. There is not one word in the chapter about the Messianic phase of Christ's work, which is not to be accomplished until another Advent brings Him to reign as King over all the earth.

Isaiah 53 takes its proper chronological place when studied in connection with the prophet's 7th and 9th chapters. Isaiah 7: 14-16 prophesies the virgin birth of Immanuel; and the first chapter of Matthew records its fulfillment. Isaiah 9: 6-7 refers incidentally to Christ's birth and then gives a magnificent view of His Messianic sovereignty. Luke 1: 30-35 confirms the fulfillment of this prophecy in relation to the birth of Christ, who will, eventually, take the Throne of David and reign over the House of Jacob forever. Quite naturally there is a time element involved here; for Christ must complete His sacrificial mission, as depicted with moving pathos in Isaiah 53, before He enters into the glory of His triumphant reign.

Although the Apostles were careful to point out this time element, and warned against expecting an immediate fulfillment of the Messianic prophecies, both Jews and Christians have fallen into grievous errors and unbelief in regard to the reality and nature of Messianic prophecies. Christians for

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Converging Time Periods

By HOWARD B. RAND

THE GREAT CLOCK of the ages is moving on resistlessly toward the hour when the kingdoms of this world will become the Kingdom of our Lord and He shall reign forever and ever. All Scriptural prophecy focuses attention on such a coming restitution when sin, destitution and war will no longer afflict the human race. The prophets foresaw, however, that before the arrival of that day, a time of violence would intervene to harass men and nations in a transitory period that would end in Divine judgment upon evil in all of its many manifestations. During this time of transition the old order would pass away and God would move to bring about the establishment of the new order of the ages.

While to the Lord of the Universe, whose creative activities embrace the utmost bounds of time and space, the time involved in the consummation of all this is of only a moment's duration comparatively speaking, yet, as men count time, the process—for it is a process—is long. We can, nevertheless, be thankful that, while He tarries, there is still opportunity for the exhortation of Peter to be heeded:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-21.)

We have at long last arrived at the era which gathers in all the times mentioned in the Scriptures and it is with these converging time periods that we are now to deal.

Importance of Chronology

Without exception all the prophets foretold a time to come when the sum and substance of all the prophecies pertaining to the end of the present world order and the ushering in of the Kingdom rule of our Lord would be fulfilled. In this connection it must not be overlooked that the prophets of old devoted much time to a study of the chronology involved in the prophetic utterances of each other and they left for us valuable references to specific time periods which were to have fulfillment during the time of the end. This fact alone should make the study of this subject of special interest to us, for the messages of the prophets regarding the ending of an age are addressed to our generation. The events which are to culminate during the time periods which focus upon our day are to have an effect upon those living now more profound than any series of circumstances affecting any previous generation—not excepting those which experienced the Deluge and witnessed the birth of Jesus, the Saviour.

No proposed happening, no matter how stupendous in scope, can have a direct appeal to a person until he knows when and where it is to take place. Any number of wonderful situations can be imagined, but they offer no solid basis for expectancy if the place and the time of their oc-

currence are not designated. The difference between the Utopia men have talked about throughout all history and the coming New Order of the Ages is that the former has never been anything more than a nebulous hope, fashioned from men's dreams, while the latter is made real by the fact that the Scriptures have designated the place—upon the earth—and set the time for its actual realization.

All mankind longs for the times of refreshing of which Peter spoke and the heartening aspect of Peter's words is his definite statement that they "shall come from the presence of the Lord." What remains to be sought and found, therefore, is the answer to the great question, *When?* Chronology supplies the answer to this question.

Pattern of Things To Come

The chronological significance of the period designated in the Scriptures as the Day of the Lord was shown in "The Time of Restoration," DESTINY for April 1951. In "The Vision of Mornings and Evenings," DESTINY for May 1951, an enlargement was given of the chronological period climaxing during the Day of the Lord to cover the forty-four years of the Consummation of the Age.* It is the purpose now to enlarge this outlook further to embrace the over-all pattern furnished in chronological time periods which disclose the climactic character of the trend of events during the two centuries just preceding the Consummation of the Age.

Because of the magnitude of this subject and the many factors involved, including the arresting of evil and the destruction of all its influence and power, at the same time preparing the righteous for the part they are to have in the new order of the ages, 220 years, from 1781 A.D. to 2001 A.D., are devoted to this transitory period, as shown on the accompanying chart. This 220-year period is 10 x 22, the latter (22) being the length in years of Jacob's Trouble. Ten is the perfect number, signifying that the whole cycle is completed. Thus, by the end of this cycle of time, the troubles of the House of Jacob will be at an end. During these years the House of Jacob, as the restored Kingdom of God, will have set its own house in order and the establishment of righteousness will become an accomplished fact throughout the entire world.

This important epoch in human history also encompasses Daniel's *Time of the End*, Peter's *Times of Restitution of All Things*, Paul's *Dispensation of the Fullness of Times* and John's *Period of the Seven Vials of the Wrath of God*. It is essential to thoroughly comprehend all the time periods included in these greater cycles if we are to follow the unfolding pattern of things to come.

Period of Great Discoveries

With the fall of Adam and Eve, 6,000 years of human history began under the curse of sin, with sorrow and

* These two articles now available as a booklet under the title, *Watchman, What of the Night?* 35 cents; 3 for \$1.00 postpaid. Destiny Publishers, Haverhill, Mass.

trouble as the direct result of disobedience to the Divine command, "Thou shalt not." For centuries men have toiled and labored under the curse of earning their bread by the sweat of their brow. Then, after the commencement of the nineteenth century, a change began to manifest itself as the result of the harnessing of the forces of nature which enabled men to put this power to work in his service.

It is an interesting record to follow the unfolding discoveries as men began to make use of forces which had been hidden from their knowledge for centuries. In August 1807 A.D. Robert Fulton's steamboat, the *Clermont*, made its first voyage on the Hudson River. The first steamship to cross the Atlantic was the *Rising Sun* built in England, making its transatlantic crossing in 1818 A.D. The principle of electromagnetic induction, upon which the operation of the dynamo-electric machine is based, was discovered by Michael Faraday in 1831 A.D. These discoveries laid the foundation that would ultimately emancipate man from the toil and drudgery of physical labor. It is important to observe that, with the beginning of this new era of discovery and invention, 6,000 lunar years had run their course from the beginning of human history. As shown on the chart, 6,000 lunar years from the fall of Adam terminated in 1821 A.D.

6,000-Year Terminals

Separating the terminal of 6,000 lunar years from 6,000 solar years is a period of 180 years, or one-half the cycle of 360 years. Thus, 1821 A.D. is the end of 6,000 lunar years and 2001 A.D. is the end of 6,000 solar years. The Bible infers in its teaching concerning the period of human probation that at the end of six millenniums of working days the end would come to man's suffering and troubles. The seventh millennium would therefore be a period of peace and rest. It is most significant, then, that, with the ending of 6,000 lunar years, we find the human race acquiring knowledge that provides the means by which man can be relieved of the necessity to labor by the sweat of his brow.

Spiritual Renaissance Needed

However, one essential factor is missing in order to make the possession of all this knowledge contribute to perfection in human well-being. This is the lack of a corresponding development toward spiritual perfection. Because men today are not disciplined by high spiritual standards, they have turned aside from the employment of their inventive genius to constructive advancement brought within the reach of all and have devoted their knowledge instead to making fearful weapons of destruction. This has increased rather than diminished human sorrow and privation. Before this downward trend can be checked, a spiritual renaissance must come; otherwise, men will destroy the human race from the face of the earth, using titanic forces now at their command for this purpose.

A Righteous Line

Violence and murder came into being after man's fall. Cain was the first murderer when he slew his brother Abel, a righteous man, thus annihilating the original line of righteousness. Nevertheless, a new line of righteous descent was established with the birth of Seth, son of Adam and Eve, and, dating from the time of his birth in 130 A.M., 6,000 lunar years later is 1950 A.D.:

"When Cain slew Abel, God had to await the birth of Seth to begin a new line of the chosen or *appointed* seed. Seth was born in 130 A.M. and the line of the righteous seed was established. 6,000 lunar years later (5,820 solar years), following the birth of the appointed seed, is 5949 A.M., or the new solar year beginning at the September equinox of 1950 A.D. In analyzing the importance of this date as it relates to the righteous seed, let us take note that, dating from the fall of Adam, 6,000 lunar years later, in 1820-21 A.D., men began to acquire electrical and mechanical knowledge destined to set them free from the curse of laboring by the sweat of their brow. The history of inventions reveals that it was 130 years ago that the secrets of nature and the methods for harnessing steam and electricity began to unfold and men were given the means by which they could be emancipated from the curse of physical labor. Thus, the terminal of 6,000 lunar years after Adam saw men acquiring material knowledge and physical powers which, when properly used, would release untold wealth for their use and bring in an era of peace and prosperity for all to enjoy.

"But men have misused the physical powers God has revealed to them; the knowledge gained has been used for purposes of destruction. Can it be that the terminal of 6,000 lunar years from the birth of Seth, or the appointed seed, who was a preacher of righteousness, will set in motion events that will bring spiritual emancipation to the men of the line of Seth — that is, those who are righteous and who are designated today as the 'wise'? As the end of 6,000 lunar years from Adam began to reveal to men great physical powers which could be harnessed for their use, will the end of 6,000 lunar years from Seth reveal tremendous spiritual powers which we know God had reserved for the use of those who, because of spiritual attainments, can be trusted to handle such power in the interests of righteousness? God is yet to use such men to administer the affairs of the world so that the use of its physical forces may be brought into conformity with spiritual requirements. It is a most interesting thought and worthy of careful and spiritual meditation." (From "The Fish On the Coals," *DESTINY* for January 1950.)

The year 1950 A.D. dates the beginning of the four watches of the night of darkness, or Day of the Lord, comprising a period of 1,152 days (as shown in "The Time of Restoration" and chart, *DESTINY* for April 1951) during which a spiritual renaissance will become a reality due to events scheduled for this period which will compel God's people to return to Him. However, before the weapons of destruction will be made into implements of peace, the Prince of Peace Himself must come. When the day arrives for Jesus Christ to assume His great authority and power, and He establishes His rule of righteousness, nations will learn war no more.

Throughout the centuries God has been making preparations to select a group out from among His people, to whom would be entrusted the work of administering righteousness in the restored Kingdom. With the completion of that selection, the return of Jesus Christ as King of kings and Lord of lords will be at hand.

The Tarrying Period

Following the close of 6,000 lunar years, the first call went out for His followers to prepare for His return. This became known as the Second Advent Movement which received such impetus under the preaching of William Miller that it reached its height in 1843 A.D., 22 years after the terminal of the lunar cycle of 6,000 years. Mr. Miller proclaimed abroad his expectation that the Lord would return and cleanse the sanctuary sometime between March 21, 1843 A.D. and March 21, 1844 A.D. But the Lord delayed His coming. Yet, although the expected

event did not take place, this movement was most important in that, owing to the activities of William Miller, the beginning of the Tarrying Period was clearly defined as 1844 A.D. This fulfilled the requirements of the parable of the wise and foolish virgins that there would be such a delay, expressed in the statement, "While the bridegroom tarried" (see Matt. 25: 1-13).

Dating Tarrying Period

Because of this seeming failure, the world at large scoffed and the Church as a whole went to sleep, but in the providence of God Mr. Miller fulfilled a Divine commission and his announcement of the coming of the Lord gave chronological emphasis to the fact of such a coming, at the same time dating the commencement of the period of tarrying. At the end of the Tarrying Period the cry will again go out, but this time He will come and not tarry. It is therefore of special import to discover that the end of the Tarrying Period focuses upon the hours closing the second watch and beginning the third watch of the night of darkness, marking our generation as the one that will experience the events completely fulfilling the conditions typified by the parable of the virgins.

70 Years

The generation to which Jesus referred as destined to experience all this began with the year 1914 A.D. when World War I started. We note that this date is just 70 years after the beginning of the Tarrying Period in 1844 A.D. and this is significant in that 70 years is the allotted length of life for man, made doubly so because the numerical value of the cry, "Behold, the bridegroom cometh!", is 70. Thus, 70 years after the first call went out concerning the coming of the Bridegroom the nations were startled by the stirring events that ushered in World War I. Many will recall that at that time the Christian world was also greatly agitated and one heard such expressions of concern as, "Is this the end of the world?" — "Does this mean that the Lord is coming soon?" — "Is this Armageddon?" While this commotion was not of sufficient volume to arouse the sleeping virgins, yet the events of 1914 A.D. did alert the watchers, making it plain to them that the generation had begun that would not pass away until they had witnessed the events leading to the cry going out in earnest, "Behold the bridegroom cometh, go ye out to meet him!" When, 3½ years after the beginning of World War I, General Allenby took Jerusalem from the Turks in December of 1917 A.D., the watchers became fully aware that the age was indeed drawing to its close.

A Trumpet Blast

The taking of Jerusalem should have been a trumpet blast to all Christendom that the events of the Great and Terrible Day of the Lord were close at hand. But the Christian world, after the first furor engendered by World War I had subsided, slept on, showing no real concern over the trend of world conflict. The watchers, however, intensified their study and began to tabulate the importance of events in recognition of the confirmation in world happenings of the accuracy of the statements of the prophets.

Heavenly Signs

The era with which we are dealing (see chart) opened with two outstanding astronomical signs marking the

importance of subsequent days. They signalled the fact that God was moving to bring about the ultimate establishment of righteousness in the earth in accordance with His Word and to reveal His Son to the world in the Second Advent. The first sign was the darkening of the sun in 1780 A.D. and its corresponding effect upon the moon. The second was the heavenly display in the form of a star shower that took place 53 years later:

"On May 19, 1780 A.D., occurred the memorable dark day when the sun did not shine and the moon became the color of blood. The people were terrified and many thought the Day of Judgment had come.

"A spectacular meteoric shower took place on November 12-13, 1833 A.D. The stars fell on this occasion like flakes of snow, to the number, as was estimated, of 240,000, in the space of nine hours, varying in size from a moving point or phosphorescent line to globes of the moon's diameter. It was observed that they all appeared to proceed from the same quarter of the heavens, from the vicinity of one of the stars in the constellation of Leo." (*Study in Revelation*, page 54.)

One year after the sun was darkened in 1780 A.D. the Time of God's Wrath, as depicted in Chapters 15 and 16 of the Book of Revelation, had come and throughout a period comprising 3½ Jubilees, from 1781 A.D. to 1953 A.D., the seven vials of the wrath of God (also called the Seven Last Plagues) were to be poured out. The beginning of that wrath was evidenced by the French Revolution, which followed immediately and fulfilled the requirements of the pouring out of the first vial of God's wrath (Rev. 16: 2).

It is of interest to note also that it was one year after the beginning of this period of Divine wrath, in 1782, that a child was born in Pittsfield, Massachusetts, U.S.A., named William Miller, who, as we have already pointed out, was destined in the plan of God to establish 1844 A.D. as marking the beginning of the tarrying time.

Powers of Heaven

These two important astronomical events were spaced just 53 years apart. It is significant that 3 x 53 years from 1780 A.D., and 2 x 53 years from 1833 A.D., bring us to 1939 A.D., the year World War II began. Also, a period of 120 years, the Divinely appointed number of years of probation and warning, extends from 1833 A.D. to 1953 A.D. This same cycle of years of warning from 1821 A.D., inaugurating the Time of the End and commencing the epoch of the increase in knowledge and understanding of the forces of nature, gives us the year 1941 A.D. when man discovered the means by which the atom could be split. Since the splitting of the atom fulfills the prediction of our Lord in His reference to the powers of heaven being shaken (Luke 21: 26), this discovery was a major milestone in marking the approach of the end of the age. Just as the star shower of 1833 A.D. antedated the beginning of the Tarrying Period by 11 years, so the revelation in 1941 A.D., showing how the powers of heaven could be shaken, antedates by 11 years the end of the Tarrying Period, for 1952 A.D. will mark the arrival of the Midnight Hour.

Fall of the Caliphate

Reference has already been made to the importance of the taking of Jerusalem in 1917 A.D. Seven years after the deliverance of the Holy City the Caliphate fell. There was a period of 144 (12 x 12) years from 1780 A.D. to the aboli-

tion of the Caliphate on March 6, 1924, when, in the providence of God, this phase of the *Abomination* passed away. The trumpet blast of 1917 A.D. should have increased its sound a thousandfold as a result of the abolition of the head of Mohammedanism, for it corroborated the certainty of the soon coming of the Bridegroom. But the Christian world continued to enjoy its slumbering, although the watchers took note that the passing of the Caliphate came just 1,290 years after Omar commenced his desolating career in 634 A.D.

"Omar may be called the organizer of the Mohammedan power, as from a mere sect he raised the followers of Islam to the rank of a conquering nation, and left his successor an empire." (*International Encyclopedia*.)

The New Deal

An era came to an end with the darkening of the sun in 1780 A.D. and 153 years later, in 1933 A.D., economic darkness began to settle down upon our nation as a result of the inauguration of the New Deal when Franklin D. Roosevelt became president of the United States. Thus, 1933 A.D. marked the beginning of the disintegration of the present economy, which is destined to pass away in the climactic events during the Consummation of the Age.

The number 153 has many interesting applications in United States' history, as pointed out in *Documentary Studies*, Volume I, page 128.* Our national motto is, "*E Pluribus Unum*." The sum total of the letters in this motto which have a numerical value in Latin is 1071, which is 7 times 153. The year of our Declaration of Independence was 1776 A.D. and 153 years later, in 1929 A.D., we reached the peak of our economic growth as a nation under the present system.

Mass Production

During the Dispensation of the Fullness of Times (1821 A.D. to 1953 A.D., see chart), men have been placing major emphasis upon the use of the titanic powers of the universe for purposes of destruction. But despite the misuse men are making of these forces, they are yet to be used for the benefit of all mankind, for God is moving to bring about the time of restoration when the revelation of nature's secrets will be used to serve and not terrorize His people:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1: 10.)

By 1909 A.D., 88 years after the close of 6,000 lunar years in 1821 A.D., mass production came into being. Commenting upon the death of Mr. Henry Ford, we said in *DESTINY* for June 1947:

"The death of Henry Ford on April 7, 1947 is in a way symbolical of the ending of an era for he, more than any other one individual, represented modern industrial achievement through the means of mass production.

"Unknown to the world at large, mass production plays a most important part in prophecy. Mr. David Davidson, in *The Great Pyramid's Prophecy Concerning the British Empire and America*, said:

"The theme of Pyramid building by mass-production methods of organization and by the employment of unskilled and semi-

skilled labor is woven into the building allegory of the Great Pyramid's prophecy. The prophecy reveals the civilization of the white race as attaining its consummation in an age of mass production, and in consequence of this, as passing through a critical industrial revolution and tribulation. The latter phase is portrayed as due to the artificial stimulation of international trade and industry on a mass production basis, and to the ruthless exploitation of the earth's commodities."

"The Great Pyramid defines the period of the consummation of the age as beginning August 2, 1909 and ending 44 years later on August 20, 1953. History shows that the American wave of prosperity began in the fall of 1909 with the practical application of mass production. Quoting from Professor Langer's *Encyclopedia of World History*:

"1909 — Henry Ford announced that his automobile factory would thereafter manufacture only the Model T chassis. This heralded the advent of the automobile as a universal method of individual transportation and brought it within the reach of the average man."

"Prior to that the motor car had been almost without exception a custom-built luxury for the wealthy only. Henry Ford organized the Ford Motor Company in 1903 and 44 years later the man responsible for mass production passed away. Is it just a coincidence that the Great Pyramid defines the period of the consummation of the age as coinciding with the time of mass production, also defined as 44 years in length?

"Mr. David Davidson, in *The National Message* for December 5, 1945, wrote:

"The exodus from economic bondage falls on April 6th, 1947, in the first day of the British financial year, and thirty years — the period of the Divine Renewal — after America's entry into World War I on April 6th, 1917. America's emancipation from parasitical finance is revealed as not being complete until the end of the Great Pyramid's period of the "Open Tomb," at November 10th, 1948, thirty years — the Divine Renewal period — after the end of World War I, with the collapse of Germany and the abdication and flight of the last Kaiser on November 10th, 1918."

"The death of Mr. Ford on the day following the important date defining the beginning of the exodus from economic bondage is most significant.

"Henry Ford opened the way for the industrial expansion of America by the organization of his motor company 6 years prior to 1909 and the death of the man responsible for fulfilling the ancient prophecy concerning the material phase of the phenomenal expansion of the builder race occurs 6 years before that race must discard its materialistic ideas of building and institute the spiritual principles set forth in the Divine charter of Kingdom administration.

"The death of Mr. Ford symbolically brought to an end the possibility of the United States of America to ever again be able to meet and overcome evil world aggression through mass production. World Wars I and II were won on the basis of America's productive capacity. That day has now passed as we enter upon a new phase of God's dealings with our nation. The atomic bomb has revolutionized future methods of aggression and has completely destroyed all possibility of the survival of the Anglo-Saxon nations in war through the use of material means alone.

"In the six years yet remaining to complete the Consummation of the Age the Anglo-Saxon and kindred nations must awaken to spiritual values, accept the concept of the Kingdom and be brought into an understanding of the entire Divine program if we are to survive as a race. The old order is passing away and we stand at the threshold of a new and better way of life than that which we have experienced in the past. We shall enter that new way through much tribulation, but as a result we shall learn that salvation from total destruction cannot be secured through material prosperity alone, but must be acquired in the realm of the spirit — in a return to an understanding of the ways of God that we may build in conformity with His plans."

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Hope of the People

We discover that 88 years separate the year 1821 A.D., which heralded the commencement of the Time of the End, and 1909 A.D., the beginning of mass production. We also note with satisfaction that 8, 88 and 888 are associated with Christ and with the resurrection. The significance of the number 8 and multiples thereof is stated in *Documentary Studies*, Vol. I, as follows:

"A number associated with Jesus Christ and, when written in threes (888), it is the numerical value of the name 'Jesus' in Greek. It is a number associated with resurrection and regeneration and the beginning of a new order." (Page 126.)

Thus, throughout the confusion and destruction which are predominant during this present period of the Consummation of the Age, Christ, the resurrection and the restoration to come are the hope of mankind. Faith born of such a hope brings peace of mind in the midst of chaos, for He is coming soon to rescue His people, destroy the destroyers of the earth and restore righteousness and peace to a troubled world.

The Appointed Time

Men and women are without excuse today if they fail to understand the meaning of the times and seasons in which we are living for lack of knowledge of the chronological pattern of the Divine timetable. The impact of coming events will be like a body blow to those who are unprepared for the climactic happenings on the agenda immediately ahead when they realize they might have known what to anticipate if they had applied themselves to understand. Without exception, all the time periods given in the Scriptures are converging upon the years of our generation and the words of the Lord through Habakkuk are being fulfilled:

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie." (Hab. 2: 2-3.)

The appointed time has now arrived and upon chronological tables and charts the truth is presented so that it

may be read at a glance for all who will to see and understand.

At the End

It does not appear that Habakkuk himself carried out the Lord's instructions to write out the vision of the future and make it plain. While he warned of the coming of the Chaldeans, a prediction that was fulfilled shortly thereafter, we do not discover in the records he left a full account of the vision which was "yet for an appointed time." This manner of expression reminds us of the visions given to the Prophet Daniel and we realize that it is to all the prophets of the Lord that we are to look for the details of the vision Habakkuk received from the Lord but did not record.

Habakkuk typified the watchmen to come and apparently the message was being given through him to the generation that would be living at the appointed time when watchmen would be selected who would take their information from all the prophets and clearly explain the vision, as instructed through Habakkuk. The prophet was told, "But at the end it shall speak, and not lie."

It Will Not Tarry

We notice also the suggestion in this prophecy that there would be a tarrying period; coupled, nevertheless, with words which infer we are to maintain our faith and vigilance, for it will be fulfilled on time according to the Lord's purposes:

"If it tarry, wait for it; for it will surely come without delay." (Hab. 2: 3, *Smith & Goodspeed Trans.*)

Moffatt translates this in his unique style:

"The vision has its own appointed hour,
It ripens, it will flower;
If it be long, then wait,
For it is sure, and it will not be late."

Thus, the whole panorama of the ending of the age can now be charted and, in the words of the prophet, "Will surely come, it will not tarry."

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World Demolition

By J. BERNARD NICKLIN

SOME FORTY-FIVE years ago much of the writer's time was spent in an office, three stories up, in the center of Birmingham (England), one window of which overlooked an area of derelict property — a slum that had been condemned.

A day came when something unusual happened. Gangs of men appeared and before long blows were heard, chimneys began to shake and topple; bricks, slates, plaster and timber to fall amidst clouds of dust; and for weeks demolition went on until the breakdown gangs had completed their work, the area had been cleared, and peace reigned once more.

Then the scene changed. Builders arrived, and, upon the site that but a short time previously had been one of desolation, there began to arise a grand new structure — the fine block of Municipal Buildings which stands today adjoining the Council House.

It would seem that what the old Bible prophets foresaw taking place on a world scale at the end of the age was something like that — a vast demolition process; a shaking of the nations which would break down and sweep away a corrupt civilization preparatory to the setting up of a new and better order, God's Kingdom on earth.

But this closing epoch was not fully disclosed to any one prophet. A little was revealed to one and a little to another over several centuries, so that for the complete picture we need to turn to many passages in both the Old and New Testaments. Glance first at a statement in the Book of Haggai:

"Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." (Hag. 2: 6-7.)

What, then, is implied? Is it a vast earthquake? A little searching will reveal the answer.

War or Revolution

The shaking is associated with the "sword" which, of course, signifies war:

"I will shake the heavens and the earth . . . every one by the sword of his brother." (Hag. 2: 21-22.)

"I will shake the heavens, and the earth shall remove out of her place . . . and every one that is joined unto them shall fall by the sword." (Isa. 13: 13-15.)

"In that day there shall be a great shaking. . . . And I will call for a sword." (Ez. 38: 19-21.)

In the following reference, however, the shaking is definitely connected with war:

"Prepare war, wake up the mighty men, let all the men of war draw near . . . and the heavens and the earth shall shake." (Joel 3: 9-16.)

Wars there have been from earliest times. Might not this one apply to some great conflict in past history? It cannot for two reasons. In the first place it is represented as a world war or revolution. "I will shake *all* nations." "All" implies a *world* war, and not until 1914-1918 had there been a war to justify the description. Since then we have had an even greater war and are now threatened with a third. During the same period, moreover, a world revolution has been in progress:

"The crisis is now world-wide, involving the entire planet from Arctic regions to tropical jungles. It is greater than any in recorded history." (*Review of World Affairs* — February 1951.)

Secondly, it would be an air war — a war in which fighting would take place in the air, as well as on land and on sea. As aerial warfare was unknown before 1914, the prophecy could not have been fulfilled prior to that date.

But does the Hebrew word translated "heaven" represent the air? In Ezekiel 38: 20, the same word is used for the heavens in which birds fly. This "great shaking," we learn, would affect "the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth," as well as "men that are upon the face of the earth." It would, in fact, be a war in all the elements and involve all living creatures.

Great Military Power

In the above chapter of Ezekiel (verse 21), we read:

"And I will call for a sword . . . throughout all my mountains."

What does this imply? A "mountain" or "hill" in prophetic symbolism may represent a kingdom or lesser kingdom; "my mountain" stands for God's people Israel; and "my mountains" (plural) for Israel when at last she would have become "a nation and a company of nations" and a kindred "great people" (Gen. 35: 11; 48: 19) — today identified respectively as the British Commonwealth of Nations and the United States of America.

"I will call for a sword" implies a call to arm. The prophet in a previous vision saw Israel, evidently as a result of the same shaking, become "an exceeding great army" — a mighty military power — a transformation such as was wrought in the British Commonwealth and the United States of America during the two world wars of 1914-1918 and 1939-1945, and is again in process of coming about.

Sir Isaac Newton observed that the figurative language of Bible prophecy is drawn largely from the world about us. Thus, in the prophecies we have now to consider, we submit that:

- 1) *Islands* stand for independent states.
- 2) Of trees, *cedars* stand for royalty, thrones; *oaks* for nobility, aristocracy; *firs* for richness, prosperity.
- 3) *High towers* stand for big commercial and financial groups, monopolies.
- 4) *Fenced walls* stand for private interests.
- 5) *Ships of Tarshish* stand for mercantile shipping.

Levelling Process

This last terrible shaking is to be a levelling process.

Thrones

It would be upon "all the cedars of Lebanon" (Isa. 2: 13).

"I will shake the heavens and the earth; and I will overthrow the throne of kingdoms." (Hag. 2: 21-22.)

And Daniel said:

"I beheld till the thrones were cast down." (Dan. 7: 9.)

Already many great thrones have fallen during the past thirty-five years, including those of Russia, Germany, Austria, Turkey, Spain, etc., while others have been deprived of most of their power.

Kingdoms

It would also be upon "all the high mountains, and upon all the hills that are lifted up" (Isa. 2: 14).

"The mountains shall be thrown down." (Ez. 38: 20.)

"I will shake the heavens and the earth . . . and I will destroy the strength of the kingdoms." (Hag. 2: 21-22.)

John foresaw that, as a result of this greatest-of-all "earthquakes," "every island fled away, and the mountains were not found" (Rev. 16: 18-20). This final period of war and revolution would disorganize government and disrupt the entire social fabric. One has only to compare an up-to-date map with one of forty years ago to perceive the tremendous change that has already come about; and the levelling process has not ended.

In view of the present world situation, the following statement, which appeared in the *Daily Mail* of November 10, 1906, is interesting today:

"The revolutionary movement in Russia is regarded by the whole Social Democratic Press as the final rehearsal for the coming revolution in all Continental States."

Private Enterprise

Isaiah foretold another effect of the shaking. It would be "upon every high tower, and upon every fenced wall" (Isa. 2: 15) — terms which, we believe, must apply to monopoly groups and private interests. In England, private enterprise is today in process of being levelled by controls and nationalization.

Class

Class levelling is another characteristic of these days. The rich are becoming poorer, the poor are becoming richer. Thus, Isaiah foresaw that the shaking would be upon "all the oaks" (Isa. 2: 13); while to Nahum it was foreshown that the "fir trees" would be terribly shaken (Nah. 2: 3) and that this would be when vehicles — "chariots" — would race along the roads like lightning and carry "flaming

torches"; so that his vision evidently applied to this present age of motor traffic.

It was John the Baptist, prophesying of coming judgment, who said:

"The axe is laid unto the root of the trees. . . ." (Matt. 3: 10.)

Today, in our land, the aristocracy and well-to-do are being levelled by means of income tax, property tax, profits tax, super tax, death tax, or duty.

Merchant Shipping

The shaking at sea would be "upon all the ships of Tarshish" (Isa. 2: 16) — a fact stressed also by other prophets. Shipping bearing this name was associated with Israel as far back as the time of Solomon (I Kings 10: 22). A vast tonnage of shipping was destroyed in the recent two world wars and the bulk of it was British — another pointer to our identity.

Cities

A "great hail" would accompany the shaking whereby the "cities of the nations" would fall (Rev. 16: 18-21). Could any more fitting symbol be found to describe an air raid than "great hail"? In the war unleashed by Hitler in 1939 air power played a major part, and many cities were laid in ruins by his Luftwaffe; but the air weapon proved a boomerang, for, as time went on, German cities received even greater punishment. Among his many crimes Hitler slaughtered prisoners by the thousand. Was he not like the man of whom Isaiah prophesied:

"They that see thee shall . . . consider . . . saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isa. 14: 16-17.)

But a further phase of destruction is foreshadowed it would seem.

Finance

The financial and commercial system of this world, with its god of money, already badly shaken by two world wars, strikes, economic crises, etc., has yet to receive a final shattering blow. Money will become valueless, perhaps a menace, for "in that day a man shall cast his idols . . . of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. 2: 20).

Great lamentations, moreover, will then be heard from merchants, traders, financiers, capitalists, and all who have fattened on the system, as we learn from Revelation 18: 9-19, where its destruction — as part of the mystical "great city Babylon" — is foreshown.

The Shaking — Divine Judgment

When events conform to a previously advertised program, someone obviously must be in charge behind the scenes directing; and in the prophetic drama now being enacted that Someone must be God. Observe how frequently in these prophecies the pronoun "I" recurs: "I will shake. . . . I will overthrow. . . . I will destroy" (Hag. 2: 21-22). "I will punish the world for their evil, and the wicked for their iniquity. . . . I will shake the heavens, and the earth" (Isa. 13: 11-13).

What Will Survive?

In slum clearance schemes it is not unusual for objects or buildings of value to be marked for preservation; and we are assured from many passages, as in the following, that in this last great world demolition now in progress much will be spared:

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that *those things which cannot be shaken may remain.*" (Heb. 12: 26-27.)

We can list a few of the things that unquestionably will survive: *Christ's true Church*, and all who possess and display the Christ spirit; the *Bible*, and every individual and institution founded upon its teaching; *Israel*, and *Israel's throne*, the *Throne of David* — as God's instruments chosen nationally and administratively for blessing the world (Gen. 12: 3) — will also be preserved, for it is written:

"No weapon that is formed against thee shall prosper." (Isa. 54: 17.)

"All thine enemies shall be cut off." (Micah 5: 9.)

The late Ernest Bevin said some time ago: "The British Empire has survived and will survive, because I believe it has an extraordinary mission to fulfill." The survival of the British people and their throne, and the United States of America, is assured because of God's promises to Abraham. (Continued to page 242)

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, June 1 (By Cable)

WHATEVER MAY eventuate, the British government had received a special report to the effect that a compromise peace would be possible by mid-summer at the latest.

A settlement, south of the 38th parallel, giving the Communists Seoul, would, it seems, be acceptable to Britain. China would consider it a victory in all but name. It is thought by protagonists of this view that powerful interests in America would agree. The British government, however, want also to include Formosa in a settlement. They are strongly opposed to MacArthur's opinion about this. They favor Formosa becoming a distinct part of China as she is recognized by the British government. They are utterly opposed to any dealings with Chiang Kai-shek. It is clear, therefore, that very big issues are involved. They will do everything in their power to reach such a compromise regardless of the eventual consequences. They think that even if this means a moral victory for China, although not a factual military decision, China will remain disappointed by Russia's evident reluctance to go all out in Asia because of her date line for later years. China will, they say, slowly break with the Soviet Union.

The only comment which can properly be made is that, once again, the information seems to suggest that Russia desires, if possible, to gain time.

A Russian Staff Colonel, recently a member of the Soviet General Staff (Operations), has recently deserted from the Russian forces and is said to have made a statement to American intelligence agents in Germany. He stresses that Russia is extremely afraid of war in 1951. He also confirms the year 1952 as the key to Soviet planning. It is remarkable from how many scattered and independent sources reports come about the summer or autumn of 1952 as the dead line for completion of projects which form essential parts of Soviet strategy.

The Russian army was gravely weakened by the purges of the '30s; it took a genuine beating from the Finns. The facts have now established that this was not, as some have said, a deliberate blind to mislead Germany. The beating was severe. In 1941 the Germans not only smashed through to the gates of Moscow but created extreme confusion. The Russian armies did not prove stronger than reputed; they collapsed. Moscow was saved only by Hitler's military blunders and subsequently by the weather. Even so, Hitler could have defeated Russia if he had not made one strategic blunder after another. Staff officers on both sides now prove this beyond doubt.

The evidence now available shows that under attack by powerful forces directed by first-class statesmanship and military leadership Russia would have collapsed within a few weeks — and exactly the same could happen now.

It is because she knows all this — and no one knows it better than Stalin himself — that nothing has yet happened. Russia thinks her only chance lies in a world decision which eliminates all potential opposition to her regime

and that this can be achieved only by piecemeal aggression in the first place, and, later, the power to strike directly at American and British production with A and H bombs. For the latter she must gain time. This conviction is to be seen in her great attention to atomic energy, long range supersonic aircraft, guided missiles and submarines. Everything points to Russian concentration on these. Tokaev was sent for by Stalin to discuss this.

He says of his interview: "It was evident that Stalin desired nothing so much as rocket aircraft capable of dropping bombs on the people of the U.S.A., whom his friend, Molotov, courteously characterized as 'degenerate riff-raff.' And I had been chosen to further these schemes to 'make it easier for him to talk to the gentleman shopkeeper, Truman!'"

"And Stalin's ultimate objective was global domination — the total subjection of humanity to the brutal sway of the handful of dictators in the Kremlin. Once 'world revolution' had been effected, the earth would become a concentration camp, peopled entirely by a slave population. Freedom would become a dying memory. The age of serfdom would be restored, but a serfdom infinitely more fiendish than had ever been known before, thanks to the scientific resources at the rulers' disposal. Humanity would be made up solely of forced laborers and civil servants. And, if any nation, with dim thoughts of liberty stirring still in its numbed mind, attempted to revolt, it would be swiftly and painfully wiped out of existence."

"After my two visits to the Kremlin, I knew, without a shadow of a doubt, that the people of the earth were doomed if Stalin were permitted to bring his plans to fulfillment. Previously I had merely thought this — now I knew it in my deepest soul."

Containment can accomplish nothing else at all unless accompanied by a far-reaching political warfare which marches more swiftly than Soviet atomic industries. At present, the opposite is the case and, therefore, there is at present no genuine containment whatsoever, but merely assistance to Russia, by giving her the one and only thing which could possibly bring her victory; *viz.*, time.

Anglo-American Relations

The present British government have mishandled relations with America but the results are being made worse by the bitter words, not only of Russian propaganda but of several extreme right-wing agitators.

In addition to exploiting the differences between America and Britain over Korea, Russia is making efforts to drive a wedge between the Western partners over Persia, the whole question of the Arab world and raw materials. Egypt, encouraged by Russia, is trying to create an anti-colonial storm in America with the object of still further alienating American opinion from Britain and France. The fullest details of instructions given to the Egyptian ambassador in Washington are known.

America can expect some large propaganda, planned

and paid for by Egypt and encouraged by Russia.

The British, who are so reluctant to accept America's views over East Asia, find it embarrassing to press a similar issue of strategic security in the Middle East, despite their extensive experience in Middle Eastern affairs. In fact, there is no area in the world about which the British know more. This places Britain in a very awkward position *vis-à-vis* America. Had Britain been more careful to appreciate and understand American interests in East Asia, she would have been more easily able to gain sympathy for her own vital concern in the Middle East.

The sands are running out. The time is not too ample for effective joint global action by a united Europe and a harmonious Anglo-American team, disregarding all considerations save those of basic import.

A distinguished British periodical, *The Economist*, says that events in Persia have taken everyone by surprise. This is not true; these events have been shaping themselves for over seven years. Since 1944, Soviet action has been developed, sometimes with success, at other times with failure. During the last two years almost every detail of Russian planning has been known. Nothing should cause less surprise than the present events.

It is little short of tragic that the public gravely accepts as axiomatic statements of which overwhelming documentary disproof exists. One failure after another in policy and reporting is swallowed by public opinion upon the excuse that "no one knew," when the truth is that the facts were not only well known but were persistently published in these pages from 1941 onwards.

General Eisenhower himself is giving a great deal of personal attention to building up his staff and organization. He imposes a sense of great urgency on everyone near him, which is trickling down to the lower ranks.

The greatest cooperation so far has come from Belgium and Luxembourg. Both, within the limits of their means, have given their best. If other nations did half as well, European defense would be on the way to something more like effectiveness.

The great difference between the French and the Americans is that the latter feel themselves to be already at war. France is very definitely still at peace.

There is almost unanimity amongst military experts that it is a crime against the security of Western Europe to omit Spain from defense plans. Most observers seem to feel, however, that America will eventually make a separate defense agreement with Spain if necessary. A positive program within the limits of available means is taking shape. The predominant question asked, however, is: "How long have we got?" The question as to whether war will come is almost never asked. The question is always, When?

The Asiatic situation is eagerly studied. All peace efforts, particularly those sponsored by Britain, are watched with care. Formosa has been a matter of great concern. It was felt that, if handed over directly or indirectly, this would constitute a major defeat, endangering not only Asia but the defense of Europe. But this is not now expected to happen.

Intelligence reports from the Middle East have, for some time, given specific warnings that something is in course of preparation by the U.S.S.R. in Persia and Iraq. But major action involving risk of general war is probably not contemplated before the end of the summer of 1952.

The U.S.S.R. is getting ready for a time somewhere between September and December 1952. Experienced intelligence men feel that war this year is unlikely, but that toward the end of 1952 the dangers will be very great indeed. They feel that all the preparations of the N.A.T.O. should be made with this date in mind. Military leaders, therefore, are increasingly restless and disturbed when told by politicians that elections must be awaited or that military plans are contemplated which will come to fruition in 1953 or later. The military men, Eisenhower especially, feel that every minute now lost will have to be paid for in blood and unspeakable destruction.

Either military events in Korea or failure to effect compromise might at any moment involve Russia in still greater intervention. This might force American reaction; all date planning then goes up in smoke. We have no intelligence which precisely suggests what will happen, but there is plenty to suggest the chances of an accident. The extent of Russia's intervention in East Asia, her deep interest in Persia and large military preparations in that area are clear signals.

Prussians, once so out of favor, are, sometimes with the help and encouragement of the Western authorities, regaining one administrative position after another. In so doing, they are on the way to undermining the federal forces and taking steps toward recentralization. This Prussian element is by no means hostile to Russia. In fact, friendship for Russia is often emphasized, as it has been, whenever it seemed opportune ever since the days of Bismarck. It is by no means inconceivable that, in the event of war, their forces would side with the U.S.S.R.

Hungary

An intelligence report from a group working right inside the Hungarian regime says that the feeling that the government is preparing for war persists throughout Hungary. Even faithful Communists find it hard to deny. The army is now eight divisions strong, as against six last June. By next March it is expected to contain 10 divisions. Russian arms and equipment are pouring in. Russian experts demonstrate the new weapons.

It is now common knowledge that there is a very serious food shortage in what used to be a great exporting country. All basic foods are rationed. This is primarily due to government stockpiling for war. It is expected that adequate reserves will have been built up by the middle of next year. Moscow has directed that all food requirements are to be subordinated to this stockpiling.

A number of black market operators have been released from prison in order to act as government buying agents on the free market. The government is, in fact, the biggest buyer of non-perishable foodstuffs on the free market, and these measures have resulted in a remarkable increase in the produce coming on to the market. Many observers think that these measures are clear pointers to Russia's intention to be ready for war next year. This again points to the date range of 1952-54 as the planning objective.

The foregoing is the sixty-ninth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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The Climax Foreshadowed

By WILLIAM O. LAY, JR.

May 23, 1951

TUNDERBOX potentialities have long been latent in the Middle East. This oil-rich strategic area, the crossroads of the world, is an irresistible prize for any aggressive nation bent upon global conquest. The hordes of Communist Russia, determined to crush Anglo-Saxon power forever, will be drawn to it as surely as a magnet attracts steel.

The prophets of the Bible are unanimous in declaring that a Russian sweep into the Middle East will touch off the great and awesome climax of human history. Students of the Sacred Record have closely watched events in this theatre during recent years, knowing that eruptions of violence and unrest presaged the culminating explosion yet to come.

Russia made a preliminary incursion into Iran during early 1946. The time was not yet ripe; Soviet forces withdrew under Western diplomatic pressure. Instead, Russian political agents set about inciting passions and fomenting tensions within Iran. They wrought well.

A second major outburst of strife in the Middle East was the Arab-Jewish war which followed partition of the Holy Land under the sponsorship of the United Nations. Armistices took effect in February and March of 1949, after which uneasy peace prevailed in Palestine.

Violence has now flared in both Iran and Palestine. Syrians and the Israelis have clashed repeatedly in the border zone. Iran, torn by internal dissension, is close to anarchy following its seizure of the oil lands and abrogation of its contract with the British Anglo-Iranian Oil Company. Policymakers feared that British intervention to protect its interests would provoke a Russian invasion of Iran, resulting in another Korea but this time with Russia directly involved.

The ominous developments in the Middle East link with remarkable precision to the two earlier crises in Iran and Palestine. The article last month ("World in Turmoil," *DESTINY* for

June 1951) showed how preliminary phases of the 1951 flare-ups connected to the inception of the Zionist state and outbreak of the Arab-Jewish war in May of 1948. This month's chart unfolds the pattern further, linking events of April and May both to the 1946 Iranian crisis and to highlight dates in the Arab-Jewish conflict.

Note particularly the significant recurrence of the 1040 cycle which brings plans and policies to perfection. The passions and stresses of the Middle East, readied through Divine foreknowledge for their appointed role, are being released on an exact and finely-balanced schedule.

Palestine tension continued following the early-April bombing of Syrian fortifications which brought the Jews a sharp rebuke from the United States. Another Israeli protest charging Syria with a "flagrant breach" of the armistice was lodged with the acting chief of United Nations observers on April 16. Meanwhile, Iran officially accused Britain and the United States of meddling in her internal affairs. The date fell 1040 days inclusive after the Palestine truce went into effect on June 11, 1948 (top of chart).

Immediate seizure of the British-owned Anglo-Iranian Oil Company was voted on April 28 by the lower house of the Iranian Parliament. The Majlis also recommended that anti-British Dr. Mohammed Mossadegh be named to the Premiership vacated by the pro-Western Hussein Ala. This was 1040 days after the June 22, 1948 Berlin currency crisis and 2×286 days solar before November 28, 1952. The latter date will be 2520 days solar after Senator Edwin C. Johnson's November 28, 1945 warning of approaching war with Russia. As noted near the top of the chart, the 1945 date fell 9×1290 days lunar after the outbreak of World War I on August 1, 1914.

On May 2 Shah Mohammed Reza Pahlevi signed the bill nationalizing Iran's oil, and ordered Premier Mossadegh to take over the fields immediately. The Shah's action came as the

British Ambassador handed Mossadegh a new note protesting that Britain could not accept the treaty violation.

In Palestine, meanwhile, a major clash broke out along the Syrian frontier. Both the Israelis and Syrians blamed the other for the initial act of aggression. It is noteworthy that this renewal of fighting came exactly 1040 days solar after the Palestine truce took effect on June 11, 1948. Note at the top of the chart that May 2, 1951 was also 12×286.1 days after the December 7, 1941 Japanese attack on Pearl Harbor.

(The mathematical value of the Great Pyramid's Displacement Factor is 286.1022. In applications of the cycle to day-to-day chronology, however, the number 286 alone marks the "Displacement" or "human error" connotations of events. If more than ten such cycles are involved, the value of 286.1 is often found to apply.)

It was also on the May 2, 1951 terminal just noted that the West German government became a full-fledged member of the Council of Europe.

The Israeli-Syrian clash continued on May 3 as the opponents duelled with artillery and mortar fire and ignored a cease-fire ordered by the United Nations Palestine Commission.

The United States on May 3 appealed for an embargo by all UN members against shipments of war materials to Red China. And in London it was revealed that the fourteen nations fighting in Korea had agreed it might be necessary to hit back at Manchurian air bases if Chinese Red aircraft attacked UN forces in strength. Because of these developments involving the United Nations, it is significant that May 3 fell 420 days before June 26, 1952 which will close a period of 2520 days solar after the United Nations Charter was signed on June 26, 1945 (center of chart). Other data shows that May 3 was 286 plus two days after President Truman requested emergency powers to meet the Korean crisis on July 19, 1950 and

also 286 days before the February 13, 1952 solar terminal of 2520 days after the Yalta Conference communique. Finally, May 3, 1951 was 7×120 days before the Great Pyramid's Hall of Judgment period closes on August 20, 1953.

May 3 also found General Douglas MacArthur opening his testimony before the Senate committee investigating his dismissal. The Senators were told that the policies of the Truman Administration might be inviting rather than avoiding another war. The General urged employment of air power against Red China, a naval blockade of the China coast and use of the Chinese Nationalist troops of Chiang Kai-shek. These three measures, General MacArthur believed, would beat the Chinese Reds into surrender.

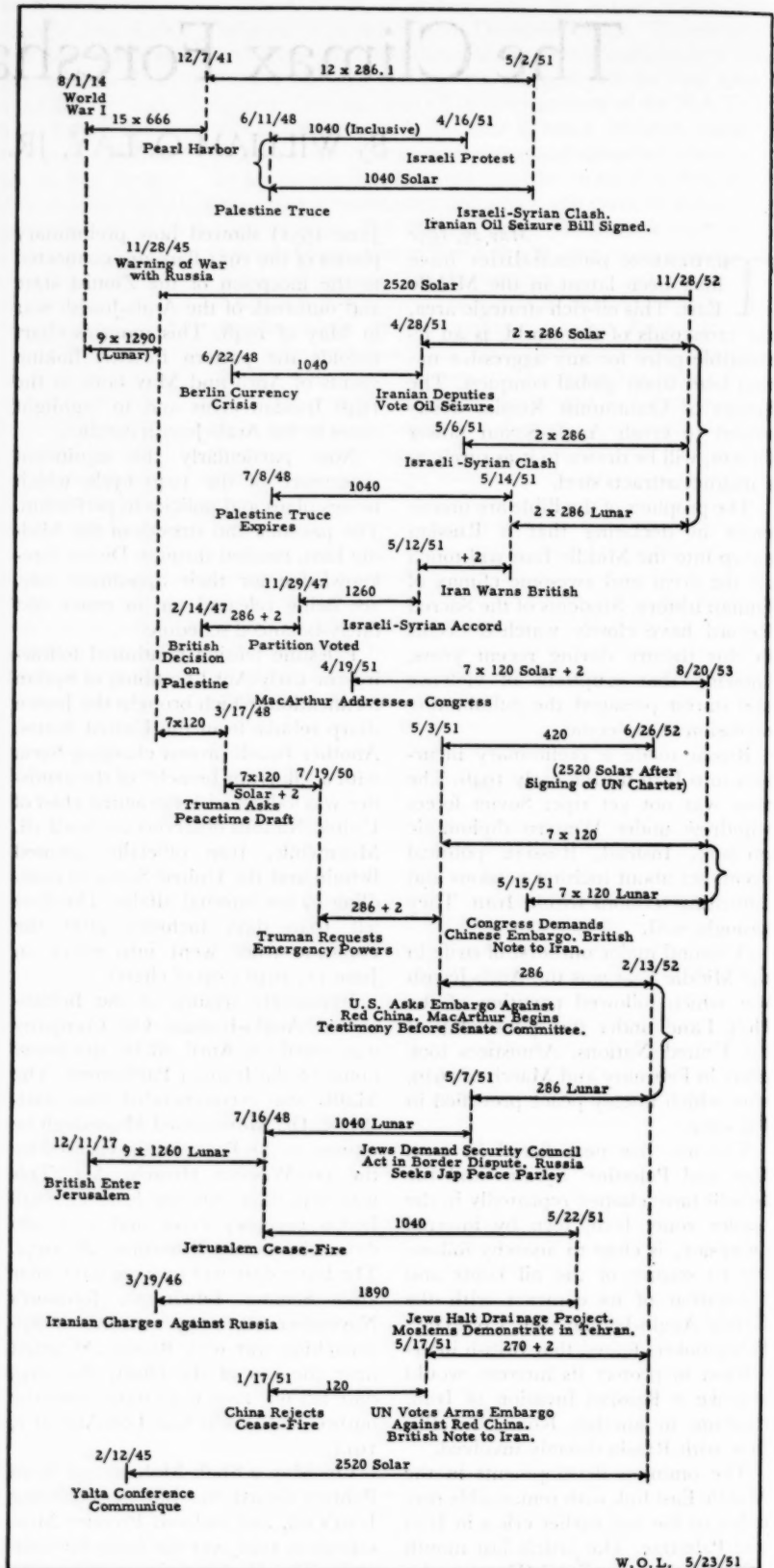
Note the pattern which finds General MacArthur delivering his historic April 19, 1951 address before Congress 7×120 days solar plus two before August 20, 1953 and beginning his Senate committee testimony 7×120 days mean before the same terminal.

The Israelis and Syrians clashed again on May 6, the date falling 2×286 days before November 28, 1952 (near top of chart).

On May 7 the Israelis accused Syria of "armed aggression" in the border fighting and demanded a United Nations Security Council meeting to take up the issue. It was indicated that the Syrian Government would also protest to the international organization. The date was 1040 days lunar after the cease-fire covering the city of Jerusalem went into effect on July 16, 1948 (near bottom of chart). May 7 was also 286 days lunar before February 13, 1952.

The May 7 date also brought a Russian proposal that a conference of Foreign Ministers, including a representative of Red China, start work within two months on a peace treaty for Japan. The Soviet move came as the United States was organizing a meeting of interested Powers to conclude a separate treaty with Japan without the participation of Russia or the Chinese Communists.

Both Iran and Palestine were in the headlines on May 8, a date which fell 7×270 days after March 5, 1946 when the United States protested against Russian troops in Iran and against Soviet looting in Manchuria (not charted). In Tehran the Communist



W.O.L. 5/23/51

Tudeh Party demanded that the Iranian Government expel United States military advisers, align itself with Russia and seize the rich Bahrain Islands oil fields in the Persian Gulf.

Meanwhile, the Security Council ordered an immediate cease-fire in the Israeli-Syrian border fighting. The Syrian representative, Faris el Khoury, stated that his government accepted the cease-fire, although it was not directly concerned in the border incidents.

The May 8 terminal also brought rejection by the United States of Russia's proposal that a council of Foreign Ministers write the Japanese peace treaty.

Syrian and Jewish representatives on May 12 drafted an accord accepting the UN Security Council's cease-fire order to halt border fighting. The date fell precisely 1260 days after November 29, 1947 when the United Nations voted to partition Palestine. The sequence mapped on the upper center of the chart shows that the partition vote came 286 plus two days after the British announced on February 14, 1947 that the Palestine problem would be handed to the United Nations.

On May 14 Iranian officials warned the Anglo-Iranian Oil Company to hand over its facilities to Iran peacefully or "this will mean the beginning of the Third World War." The British Government in London countered with a War Office announcement that the 16th Independent Parachute Brigade had been alerted for a possible emergency. Although Iran was not mentioned, observers linked the British action to that troubled area. The date was 1040 days after the Palestine truce expired on July 8, 1948 and also 2 x 286 days lunar before November 28, 1952 (upper half of chart). The 1952 date will be 2520 days solar after Senator Johnson's warning of war with Russia.

A British note to Iran on May 15 proposed immediate high-level negotiations aimed at reaching a compromise on the nationalization issue. On the same day a joint resolution passed unanimously by both houses of Congress called upon the United Nations to embargo the shipment to Communist China of arms and "all other materials which might add to the war-making potential" of the Chinese Reds. These two developments came 7 x 120 days lunar before

August 20, 1953 (center of chart).

A world-wide arms embargo against Red China was voted on May 17 by the Political Committee of the United Nations Assembly. The Soviet bloc, of course, refused to participate in the action, so the UN move will be largely meaningless and futile. The date fell 120 days after the Chinese Communists rejected UN cease-fire proposals on January 17, 1951 and also 270 plus two days before February 13, 1952.

The May 17 terminal brought another note to Iran, this one drafted by Britain in consultation with the United States. Iran was told that refusal to negotiate a settlement of the oil nationalization dispute might provoke unforeseeable consequences.

The Israeli cabinet on May 22 complied with a Security Council order that work be suspended on the drainage project in the Huleh swamp area until Syria and the Israelis could reach a settlement of the dispute over the demilitarized zone. The date was 1040 days after the Jerusalem cease-fire went into effect on July 16, 1948 (near bottom of chart).

The Iranian crisis intensified as Moslems demonstrated in Tehran, booing the United States and Britain and threatening a holy war if necessary to nationalize oil. Flying squads of police patrolled the tense capital. And in London, informed sources said that Britain had promised not to use military force to protect her oil interests without consulting the United States in advance. Note that these May 22 developments came 7 x 270 days after March 19, 1946 when Iran protested to the United Nations against the presence of Russian troops in her territory.

The Korean war continued during the charted period. United Nations forces contained several major Chinese assaults, inflicting heavy losses on the enemy. As May entered its third week, there were reports of informal feelers that hinted Russia might welcome the opportunity to negotiate a settlement of the Korean war. Such a move would fit into the known Soviet aim of gaining time for the atomic and cosmic ray developments which she hopes will prove decisive in her favor.

In Washington, Senators investigating the MacArthur dismissal heard the Administration viewpoint set forth by Secretary of Defense George C. Marshall and General Omar N. Bradley,

Chairman of the Joint Chiefs of Staff. General Marshall voiced the opinion that the MacArthur proposals for a limited war against Red China could touch off all-out war with Russia and cost the United States her allies without guaranteeing victory in Korea. The testimony of the two generals made it evident that the Administration feared Soviet power and felt it must buy time while building up American strength. Whatever other results may ensue from the Senate hearings, the Kremlin leaders must have been highly gratified to see full details of American official attitudes and policies blazoned on the front pages.

The American policy of "buying time" may soon be recognized as a colossal failure. Plans for the defense of Western Europe envision a force of some twenty divisions to halt the westward thrust of thirty-six Russian divisions stationed in Eastern Germany and Poland. According to figures given by Joseph Alsop, however, the Soviets already have at least a hundred divisions available for a westward offensive and are, moreover, gaining strength steadily through reorganization and re-equipment of the satellite armies. Russia will be further strengthened if she obtains access to Iran's oil, or even if she merely deprives the Western Powers of it. She will gain much more if her plans for Southeast Asia succeed, making available to her the immense strategic resources of that area.

The significant tensing of the world situation, highlighted by the Middle Eastern developments, indicates that the climax of the great world-drama is fast nearing. Sparks long dormant are crackling into flame as the fire of Divine wrath begins its culminating sweep across the earth.

Terror and confusion will be rampant in the dark days ahead. But those who have the spirit of God, those who trust in Him and His promises, will not fear. The days of assessment were foretold ages ago, and so was the restitution to follow.

"Yet according to His promise, we look for new skies and a new earth, in which righteousness will dwell." (II Peter 3: 13, *Ferrar Fenton Trans.*)

Men and women of faith, far from succumbing to the fright of the ignorant multitudes, will watch the unfolding drama with confidence. Theirs is the privilege of witnessing scenes

transcending anything in the world's previous history. Theirs the right of sharing in the new era upon the regenerated earth which God in His infinite love has sworn to establish for those who walk with Him.

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By WILLIAM O. LAY, JR.

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(Continued from page 236)

ham, and because they are lost Israel. Therefore, no matter what happens, as Paul declares:

"All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11: 26-27.)

But, unless we misread Scripture, other remnants and nations will likewise come through the ordeal cleansed and purged.

The Climax

Many are pinning their faith on the United Nations for the salvation of the world. President Truman, at Philadelphia, on February 3, is reported to

have said: "The United Nations is still man's best hope of establishing the rule of law in the world." What a hope!

Jesus Himself said:

"The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21: 26-27.)

At the completion of demolition, the Master Builder will come and set up a New Order that will never be destroyed, for we read in Isaiah 9: 7: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

— FROM *The National Message*

(Continued from page 224)

us to rehabilitate the devastated territory of Korea? Is this to be at a further cost of billions of dollars of taxpayers' money to repair the enormous damage done? Because the present administration refuses to make victory the objective of the Korean war, must the burden of the vanquished rest upon our shoulders?

When the records of this present era are finally written, it will be shown to have been the most corrupt period in the history of our nation. The open and defiant support of corruption in high places, the record of political immorality on a scale never before equalled, the overt acts on the part of the administration to divert honest and forthright investigation in order to protect powerful criminal elements from exposure, the deliberate lying to conceal the true facts from the people, with all combine to make this dispensation of favoritism through which we are passing one of the blackest pages in the American Story.

A fraudulent administration cannot be supported by the people unless they are in agreement with its program of political immorality. On the other hand, rather than condemning the people, the lack of support is an indictment of the political leaders for their failure to deal with corruption at its source. Has Mr. Truman, the politician, the ability, will power and courage to move in a statesmanlike manner against his cronies who have brought his administration into disrepute among so many of the people? Only when he does face the facts and acts accordingly can there be any hope for unity of action behind his administration.

FLYING SAUCERS

MUCH HAS BEEN written and said about the aerial objects called flying saucers that can be classified as pure nonsense. That such objects do exist is clear from an examination of all the evidence, but the fantastic conclusions drawn as to their meaning leads one to wonder just how irrational human beings can become when suddenly faced with something not wholly understood at the moment.

The most logical explanation is that they are the results of experimentation carried on by our government or some other government. Time, of course, will have to verify the accuracy of this deduction as it is understandable that

our government is not giving widespread publicity to its secret experiments. Meantime, all sorts of rumors have been circulated, some of which are the products of vivid imaginations completely destitute of logic or rationality. We have reference to the supernatural aspect attributed to such appearances.

It is unfortunate that when the correct explanation is not forthcoming, instead of waiting for facts, starry-eyed sensationalists endeavor to play upon the emotions of others. Perhaps the most grotesque of all grotesque explanations is the one recently called to our attention purporting to show that these flying saucers are vehicles of Divine visitation — chariots of fire similar to the one in which Elijah left the earth at the time of his translation.

There is no foundation in fact for such statements by sensation-mongers who rush in where angels would fear to tread. There is neither secular nor Scriptural evidence to sustain any such conclusions and those who advance them only succeed in bringing the Bible into disrepute in the eyes of the ungodly. The misuse of Bible quotations to support such products of a vivid but distorted imagination is as wrong as it would be to undertake to rewrite the Scriptures themselves.

As the use of narcotics stimulates its victims, who must continue to increase the dosage in order to avoid a physical collapse, so certain unscrupulous religious teachers, even among those proclaiming the Kingdom evangel, must continually be using the hypodermic needle of sensationalism with little regard for the effect it has upon the truth so long as it stimulates and excites the imagination.

When all the facts are revealed concerning the flying saucers, they will turn out to be, not chariots of fire or some other miraculous manifestation of Divine power, or even interplanetary vehicles, but a wholly revolutionary type of man-made machine, resulting from extensive experimentations perhaps on the part of some technical branch of our own government.

PURGES, TRUMAN STYLE

SOVIET RUSSIA HAS resorted to blood purges from time to time in the liquidation of those suspected of having an unfriendly attitude toward Communism. The Russian purges

weakened the Soviet army to the extent that in the conflict with Finland they suffered tremendous losses.

But the United States has also had its purges and, although they have been bloodless, yet they have been just as effective insofar as the political objective was concerned. Already President Truman's administration has carried out vindictive purges and removed from their commands some of our most brilliant military leaders. Will this be later reflected in weakened national defenses as the crisis develops?

The public is of course well aware of the pre-emptory dismissal of General MacArthur, but there has been little publicity given to the dismissal from office of lesser figures who would not accede to the program that stemmed from administration sources. Admiral Louis Denfield was demoted for daring to oppose the Truman-Johnson scrapping of a super aircraft carrier and he resigned. Such a carrier is now to be built.

Mediocrity in leadership cannot countenance other than yes men in its company, who will be subservient to its wishes and plans. A recent incident, cited by Mr. Fulton Lewis, Jr., on his radio broadcast of May 11, 1951, illustrates the ruthlessness with which the Truman administration conducts its purges against those who refuse to back up administration duplicity:

"The Korean decision was announced on Sunday, June 25 [1950]. The following morning the Senate Armed Services Committee called on Secretary of State Acheson and the then Secretary of Defense Louis Johnson and asked them why they were not prepared for the North Korean invasion of South Korea. Dean Acheson did most of the talking and told it was the fault of the Central Intelligence Agency for failing to give them any advance intelligence on the North Korean intention and that the invasion came as a complete surprise to both of them; that there had been no hint or suggestion on the part of the Central Intelligence Agency to lead anyone to believe that any such event was cooking. That was Monday morning. At the close of the session it was announced that the head of the Central Intelligence Agency, Rear Admiral Roscoe H. Hillenkoetter, would be called before another closed session of that committee that afternoon at 3:00 P.M.

"Secretary Acheson and Secretary Johnson went back to their respective offices at the other end of Pennsylvania Avenue and Acheson immediately called Hillenkoetter by telephone. He told Hillenkoetter that he and Secretary Johnson had appeared before the committee that morning, had given the facts on the matter and that they had given the Central Intelligence Agency and Hillenkoetter a completely clean bill of health in the case. It had created an excellent impression with the committee in behalf of Admiral Hillenkoetter, so perhaps it would be just as well if Admiral Hillenkoetter did not appear before the committee that afternoon as planned. Acheson said that he had discussed the matter with President Truman and suggested that, no doubt, Admiral Hillenkoetter would prefer not to appear. The Admiral said that, on the contrary, he was anxious to appear and expected to do so at 3:00 P.M. that afternoon.

"Shortly thereafter Admiral Hillenkoetter received a telephone call from President Truman, asking him to come to the White House for an appointment at 3:00 P.M. that afternoon, the specific hour that had been set for the appearance before the Central Intelligence Committee. Admiral Hillenkoetter then called the committee and said that, because of the White House appointment, he would be a little late in his committee appearance. At the White House President Truman repeated essentially what Mr. Acheson had said and told Admiral Hillenkoetter that, if he had a desire not to appear before the Committee, he, the President, could easily arrange to get him out of it. Admiral Hillen-

koetter again insisted that he wanted to testify and upon leaving the White House went to the Capitol and appeared before the committee at a closed session.

"It was not until his testimony was well under way that Admiral Hillenkoetter ever found out what Acheson actually had told the committee that morning. Admiral Hillenkoetter thereupon presented to the committee original CIA reports, most of them initialed by the Defense Department, the State Department and the White House as follows:

"A CIA report made May 1949, 14 months before the North Korean invasion, telling of a secret agreement between the North Koreans and Soviet Russia to supply North Korea with fifteen military officers with training and planning, to provide an essential military supply, including trucks, planes, tanks, ammunition, etc., along with other forms of assistance. A report in April 1950, two months before the outbreak, that war materials from Soviet Russia had begun to arrive in North Korea in very considerable quantity. A report dated two weeks before the outbreak, that civilians were being evacuated from a strip two kilometers wide just north of the 38th parallel and running all the way across the peninsula of Korea; it was undoubtedly in preparation for an attack by North Korea on South Korea. A report dated June 19, that troops were being moved into the evacuated area in tremendous numbers, together with supplies and military equipment. A report dated June 23, three days before the invasion, that the invasion of South Korea can be expected at any moment.

"Several weeks after Admiral Hillenkoetter testified he was relieved as the head of the Central Intelligence Agency of the government and sent to sea duty in the Pacific Ocean. Both the State Department and the Defense Department made representation to the committee requesting that the record of those hearings, including the copy of the CIA reports, be destroyed. The committee members refused, however, and ordered the records placed in a sealed envelope and locked in the committee safe where presumably it still is."

The present administration is not only suppressing facts, thus keeping the American people in ignorance of the true situation, but is apparently resorting to downright lying and trickery in furthering its program of deception. Until there is a reversal of this policy, with men of sterling integrity elected to office to direct the affairs of this great nation, our national and international relationships will continue to deteriorate and disaster of major magnitude will confront our people.

When it becomes impossible to believe the official pronouncements of the men holding high office in the land, there can no longer be unity of purpose in the nation. Mr. Truman can call for unity until Doom's Day and it will not be attained unless he institutes a national house cleaning and removes all offenders from his administration, to be followed by a genuine demonstration of honesty of purpose on his part that will enable the American people to trust him.

Because his administration has made lies its refuge, hiding the true facts from the people under falsehoods, who will believe his declarations or those of stooges who speak for him? Any peace they may undertake to conclude with the aggressor will be questioned for fear of hidden appeasement stipulations that will spell future trouble for us when brought to light.

It was of such leaders the Lord was speaking when He said, "They have spoken vanity and seen lies." Because of this the Lord declares He is against them all. It is certainly vain for politicians to think they will escape the coming increase of pressure as His hand rests heavily upon them in judgment for having led his people astray.

The Folly of Foreign Alliances

By C. M. CADWALLADER

THESE ARE momentous days in the councils and conferences of the nations where the formula for peace and security is the one solvent most eagerly sought after — and the most elusive — for no enticement yet offered has been able to induce the dove of peace to settle permanently. It is also the time for testing international treaties and covenants made in the past.

For Anglo-Saxon nations especially it would be well to review history in the light of past foreign treaties and learn wisdom for future dealings of this kind, bearing in mind that, while covenants between ourselves have always been scrupulously honored, or nearly so, nations outside this charmed circle have been proven notorious for their duplicity and failure to honor their commitments when the purpose served, casting aside their solemn undertakings as "a scrap of paper" (so dubbed by Kaiser Wilhelm of Germany) and leaving John Bull & Sons and Uncle Sam holding the bag.

As with the defunct League of Nations and other famous pacts, the Atlantic Pact has been accorded flattering eulogies such as, "It is the greatest factor for world peace ever known. . . . It will bring peace and security for generations." Even a scriptural adulation has been applied: "Our refuge and strength, a very present help in time of trouble." It remains for this "refuge and strength" to stand the fiery trial that even now lurks around the corner. True, it has brought the British Commonwealth of Nations and the United States of America closer together, plus certain western European nations, but it has also brought certain smoldering feuds to a head and sharply divided the world into two hostile camps, spurring Russia into a frenzy of war preparations that has already tilted the international apperçu at a perilous slant.

Casting a brief backward look at some famous international treaties, how many can recall the Anglo-French Pact of 1904? France at that time had an alliance with Russia, designed principally to halt Germany's

rising ambitions "for a larger place in the sun." It was hailed as a guarantee of international peace. The various German states then were loosely linked together, but the treaty had the effect of welding them so firmly into a national unit that, in a single decade, under the evil aegis of the Kaiser, World War I was launched.

After more than four years of carnage, the most comprehensive treaty of all time until then found expression in the famous League of Nations (1936). President Wilson, justly proud of this achievement that reflected his influence more than any other one statesman, expressed his confidence that "its terms will furnish a charter for the new order of affairs in the world," and found an echo in Britain's Prime Minister, Lloyd George, that it has "established the foundations of a new world." Foolproof, so it seemed, and so it was generally believed, but soon it was deemed necessary to buttress that great bulwark of peace by the Locarno Pact, followed by the Kellogg-Briand Pact, signed by every nation of any prominence, outlawing war and retiring Old Man Mars to the sidelines with his armour besmirched and badly dented. It was celebrated with great rejoicing throughout the world, but within the space of two years Japan, one of the signatories, encroached upon Manchuria and three years later Italy, another party to the treaty, treacherously assaulted Ethiopia. And although the treaty document provided for preventive sanctions, no such action was taken by the League of Nations to thwart them.

Collective security, the elusive prize still dangled before us by economists, philosophers *et al*, was the principal objective of every one of these covenants, but they all, without exception, became so much worthless paper by the very wars they were designed to prevent. In less than a year the greatest of all wars to this day began, exposing the fallacy of the collective security principle. Only Great Britain and her dominions were faithful to their undertakings.

Events of the late war are too vividly memorable to need recounting, but in the present state of world jitters and constant series of high diplomatic palavers (defined by Webster as "deceitful talk") it is necessary to remind ourselves of past history, and especially the abortive conferences between Russia and the Western powers as represented by Great Britain and the U. S. A. at Moscow, Teheran, Cairo, Yalta and Potsdam. Concerning Teheran a *Life* editorial commented, "If it is true, it solves everything. If it is not, it is a colossal fraud."

Well, now we know that *all* these conferences were colossal frauds, the Western powers suffering a humiliating diplomatic defeat at the hands of the Soviet Union. This series of double-crosses was followed by the greatest international representation ever known — the World Security Conference — at San Francisco. Trumpeted as a guarantee of future peace and world stabilization, it was greeted with appropriate pomp and circumstance, but it wasn't long before Russia began writing its epitaph by gobbling up piecemeal several European countries and surreptitiously waging war — (at present writing) Korea, Indo-China, Malaya, Thibet — with other countries shaking in their shoes for fear of invasion. This Conference, like its predecessors, ushered in as "tidings of great joy," has already put on sackcloth and ashes for its journey to the scrap heap or where, at best, it will rest along with the others as a museum piece in the archives of its respective signatories, a sorry memento of dishonored, broken pledges.

Shameless treaty-breakers, swash-buckling tyrants, mass murderers steeped in villany. These have been our negotiators at the peace table. We have been treating with arch criminals, giving them equal status as honorable men and treating them as such, only to be basely deceived when the purpose suits their fancy, in faithful observance of Lenin's philosophy, "It is necessary to use any ruse, cunning, unlawful method, evasion, concealment of truth."

THE BOOK OF THE KINGDOM

CHAPTER XX

THE KINGDOM DIVIDED

BECAUSE SOLOMON turned away from the Lord to serve the gods and goddesses of his heathen wives and offer sacrifices to them, the account states:

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." (I Kings 11: 6.)

Despising Revelation

The Lord was especially angry with Solomon for turning away from Him to follow idolatrous practices because He had appeared to the King on two occasions. When such an experience has been a man's privilege, he is without excuse if he later lapses into sin. The very fact that the Lord had revealed Himself to Solomon should have laid such a spiritual foundation in the King's life that he would never cease to honor and reverence the Lord to the end of his days.

God revealed Himself to Jacob and he never forgot to his dying day the vision he had of the Lord at Bethel. When blessing Joseph's sons as an old man, Jacob referred to God Almighty who appeared unto him at Luz (Bethel) and he testified to the salvation that came through the Angel who redeemed him from all evil (Gen. 48: 3, 16).

But Solomon's high spiritual incentives faded after the work of building the Temple and his palaces was finished. He was well established in His Kingdom and in the luxury, splendor and ease of his court there was less and less for him to do to occupy his time. Comfort and idleness can be a snare and so they proved to be for Solomon. Listening to the persuasion of his wives, he forgot his God, who had blessed him so abundantly when He first appeared to him, as stated in I Kings 3: 5:

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

Solomon made a wise choice at that time, asking for wisdom and understanding so that he might administer the affairs of the Kingdom and be able to discern between good and evil. The Lord God granted his request, and because he had not asked for long life or great riches, or that his enemies might be slain, but rather that he might have understanding and discernment in judgment, God gave him riches and honor as well.

The second time the Lord appeared to Solomon occurred when he had finished building the Temple of the Lord and had completed his other undertakings. The account states:

"The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy

father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people." (I Kings 9: 2-7.)

Solomon was fully aware of the import of this warning, yet in his old age he went after other gods. He turned to the worship of Ashtoreth, the goddess of the Zidonians, to Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon. These heathen gods were the embodiment of immorality at its basest, for in their worship all types of licentious evils were practiced in their most revolting aspects under the guise of religion. According to the Law of the Lord, such idolatry was not only severely condemned, but the sentence of death was imposed upon those who practiced such things. David had been completely free from all idolatry and was declared to be a man after God's own heart, save in the one great sin of his life for which he suffered greatly. On the other hand, God pronounced severe judgment upon Solomon:

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." (I Kings 11: 11.)

Nevertheless, God said He would not do this during Solomon's lifetime for David's sake, but that it would happen in the days of Solomon's son Rehoboam. Furthermore, all of the Kingdom would not be split away — and again it was stated that this was for David's sake — for one of the Kingdom tribes was to be given to Solomon's son.

Developing Troubles

Following this pronouncement of judgment God stirred up adversaries against Solomon and the King had trouble in many parts of his domain. This resulted in revolts when tributary chieftains refused to pay tribute to Israel. It was in the midst of all these difficulties that Jeroboam began to "lift up his hand against the king" (I Kings 11: 26).

Selection of Jeroboam

When Solomon built Millo he was evidently attracted to Jeroboam, who was the son of Nebat and an Ephrathite of Zereda, as a man who would be valuable as a superintendent, so he put him in charge of his labor battalions:

"Jeroboam was an extremely capable man; and when Solomon noticed how active the young man was, he put him in charge of all the labour-gang." (I Kings 11: 28, *Moffatt Trans.*)

One day Jeroboam met the Prophet Ahijah who, tearing a new garment into twelve pieces, presented ten of them to Jeroboam with a message from the Lord:

"Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe

for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel)." (I Kings 11: 31-32.)

God promised Jeroboam that if he would conduct himself circumspectly before Him, obey His commandments, statues and judgments and do that which was right in His sight, God would build his house as He had built the House of David. Evidently Solomon heard of the promise made to Jeroboam and sought his life, for Jeroboam fled to Egypt and remained there until the King's death.

Golden Era Ends

After a reign of forty years over Israel, King Solomon died and was buried in the City of David, his father. With the passing of Solomon a great era in Israel's history came to a close. During the lifetimes of both David and Solomon a high pinnacle of greatness and prosperity had been reached, and the fame of the Israel Kingdom had spread to many lands. With the accession of Rehoboam, Solomon's son, to the Throne of David, however, the Israel Empire began to decline.

Israel's Grievances

In Shechem the people had gathered together in connection with the coronation and other ceremonies when Rehoboam ascended the throne in Israel. When Jeroboam in Egypt heard that Solomon was dead and this was going on, he returned to Palestine. It was apparently common knowledge that Jeroboam had received a message from the Lord through the Prophet Ahijah, for he was invited by the people to be present at Shechem so that they might have the benefit of his counsel. Evidently the people took the occasion to bring up certain grievances so that they might be alleviated. Addressing Rehoboam, they said:

"Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12: 4.)

The burden of excess taxation and conscription of labor to maintain the court of Solomon and carry out his many undertakings had become oppressive to the people. They were now seeking relief, for, with Solomon's son coming to the throne, it was their opportunity to bring up such issues for settlement. After hearing the complaints, Rehoboam told the people to give him three days to consider their petition. They were to return at the end of that time and he would give them his answer.

Rehoboam's Harsh Answer

The King consulted first with the old men who had ministered in his father's court, asking them what his answer should be. They counseled the King as follows:

"And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." (I Kings 12: 7.)

But Rehoboam also sought the counsel of the young men who had grown up with him and were his companions. They told him:

"Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke:

my father hath chastised you with whips, but I will chastise you with scorpions." (I Kings 12: 10-11.)

The reference here to scorpions is interesting. One kind of scorpion is a poisonous insect whose sting causes excruciating pain, and even death. The use of this word here, however, may have reference to a scourge fashioned with sharp thorny twigs and knots. The name could also be derived from an Arabian shrub called the *scorpion thorn*.

When Jeroboam and all the people came to Rehoboam on the third day, the King answered them harshly, rejecting the counsel of the old men and following that of his young companions. The account states that the King did not listen to the plea of the people, for God's hand was in it, establishing His word as spoken by Ahijah the Prophet to Jeroboam. When the House of Israel saw that Rehoboam intended to ignore their complaint, they revolted against him with the cry:

"What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents." (I Kings 12: 16)

Developing Apostasy

In a footnote referring to the statement "to your tents," *The Companion Bible* states:

"The primitive text was 'to your gods,' because the sin here was apostasy from Jehovah's worship in Jerusalem. Two letters transposed made it read 'to your tents.'"

This confirms a view that is well substantiated from other sources that the House of Israel was already in a state of spiritual apostasy when the difficulty with Rehoboam came to a head. The controversy over taxation and conscription only hastened the crisis in the revolt. However, God was using all these conditions to bring about a division in the Kingdom so that He might deal with the House of Israel at this time for having turned away from Him.

Jeroboam was given the opportunity to lead the people back to Jehovah and was encouraged to take such a course by the promise of the Lord to build his house if he would keep His commandments and statutes. Subsequent history reveals, however, that, instead of following such a course, Jeroboam only contributed to the deepening of the apostasy that had already developed among the people who became the northern ten-tribed Kingdom of Israel.

The wisdom of Solomon was in no measure inherited by his son, who, by his arrogant attitude toward the people of the House of Israel, showed a complete lack of discernment and good judgment. As he might have foreseen, the result of his insulting remarks was that Israel selected Jeroboam to be their king and the account declares the immediate outcome of the revolt:

"There was none that followed the house of David, but the tribe of Judah only." (I Kings 12: 20.)

Evidently it was later, and as a result of the idolatry in Israel, that the tribe of Benjamin finally decided to adhere to the House of David, along with the Levites who also refused to have anything to do with the idolatrous practices Jeroboam instituted in the northern Kingdom.

The Lightbearers

Thus, one tribe of the northern Kingdom, Benjamin, did not follow the rest of Israel in their rebellion and the

people of this tribe ultimately joined with Judah in supporting the House of David and accepting the reign of Rehoboam over them. The purpose of this in the plan of God is stated to be:

"That David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." (I Kings 11: 36.)

As stated in *Documentary Studies*, Vol. II,* (page 9) the tribe of Benjamin was lent to the House of David for this purpose:

"This looks forward to a time to come when the Throne of David, removed from Jerusalem, would need a lightbearer to be informed of events which would take place in the City of David."

In "Divine Selections and Rejections," *Documentary Studies*, Vol. I, (pp. 254-264) it is clearly shown that the Benjamites fulfilled the role assigned to them. They literally became the lightbearers of the Gospel, carrying its glad tidings to Israel scattered abroad and to the throne of David already planted in the Isles of the Sea in the day of our Lord.

With the revolt of the northern Kingdom from the rule of the House of David, there were some families of the House of Israel residing in Judah and the account states of them:

"But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them." (I Kings 12: 17.)

But there was no tribe of the House of Israel, other than the tribe of Benjamin, over which Rehoboam exercised authority and rule.

Official Slain

Following the refusal of Israel to accept the rule of the House of David, Rehoboam sent Adoram, who was a superintendent over the forced labor and thus in charge of conscription, to Israel, but the men of Israel stoned him to death. Hearing of this, King Rehoboam left Shechem in haste and fled to Jerusalem.

The Kingdom

When Rehoboam reached Jerusalem he assembled the fighting forces of the House of Judah, with the tribe of Benjamin, and selected a hundred and eighty thousand seasoned troops to fight against the House of Israel. Ferrar Fenton makes an interesting comment upon the number of troops raised in a footnote on I Kings 12: 21:

"The army that was thus raised out of two tribes shows how the population had increased under the security of David and Solomon's reigns, and the commercial prosperity following the creation of a great empire. Solomon had noted it and wrote, 'When wealth increases, the consumers increase.' We see it in Britain and America."

The purpose of the military campaign against the House of Israel is stated in these words:

"To bring the kingdom again to Rehoboam the son of Solomon." (I Kings 12: 21.)

It is essential here not to overlook a very important Biblical fact. With the revolt of the House of Israel, *the Kingdom* had departed from the House of David. The

reason for this is clear when one reviews the nature of the birthright bestowed by Almighty God:

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)." (I Chron. 5: 1-2.)

The Birthright

With the birthright went the might, the power, the dominion (i.e., the Kingdom) and the greatness of the father. All this was inherited by Ephraim and Manasseh, the sons of Joseph, from his father, Jacob, whose name was changed to Israel (Gen. 48). The statement is made by the Psalmist:

"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." (Ps. 114: 1-2.)

This emphasizes the distinction between Judah and Israel; that is, the House of Judah and the House of Israel, which in reality existed from the very beginning. It was also prophetic of the eventual destiny of each in the latter days, when Israel would become a nation, a company of nations and a great people in modern times, having the dominion, exercising great power and possessing a major portion of the earth.

Benjamin, Kingdom Tribe

When the House of Israel was divorced from God in their subsequent history and became "not my people" (Hos. 1: 9), provision was necessarily made for the continuation of kingdom functions under the administration of the Throne of David. Benjamin, a Kingdom tribe, was lent to the House of David to fulfill this purpose and to later become a light to carry the tidings of redemption to the Throne of David and the House of Israel residing in the appointed place in the Isles of the Sea. When, as a result of the Babylonian captivity of the southern Kingdom of Judah, the Throne of David ceased to exercise rule over the House of Judah, Benjamin still remained with them to return with the remnant of Judah to Palestine so that this tribe would be there to receive the light when Jesus came. Addressing the Pharisees, Jesus said:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

The time had arrived for the Kingdom tribe of Benjamin, now Christianized, to depart from Palestine and carry the knowledge of redemption to the House of Israel scattered abroad and to the Throne of David already in the appointed place.

Instrument of God

Rehoboam was the instrument bringing about the actual division in the Kingdom in the first place, when it was split into its southern and northern parts. The military move "to bring again the kingdom to Rehoboam" was due to his recognition of the fact that *the Kingdom* was with the House of Israel. However, the Lord intervened to prevent Rehoboam from moving against Israel in civil war because His own purpose was being served by Rehoboam's action that brought about the division in the Kingdom:

* \$5.00 postpaid (Vols. I & II together, \$9.50 postpaid). Destiny Publishers, Haverhill, Mass.

"But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord." (I Kings 12: 22-24.)

Idoltrous Worship Established

But many people from the House of Israel were going up to Jerusalem to the Temple to worship and Jeroboam became disturbed. He reasoned that, if this condition continued to prevail, the Kingdom would revert to the House of David, for the people's hearts would be where they worshipped and offered their sacrifices. Because of this he feared they would ultimately conspire to slay him and deliver the Kingdom over to Rehoboam, King of Judah. So he took counsel and built two golden calves, placing them in advantageous locations. Then he announced to the people:

"Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan." (I Kings 12: 28-30.)

Jeroboam also made sanctuaries and high places, and appointed priests from among all sorts of people who were not of the tribe of Levi. He established a feast in the eighth month on the 15th day of the month, like the feast in Judah, and he sacrificed on the altar before the golden calves. He was very subtle in all this, for he knew that if he did not provide something that would attract the attention of the people at the very time of the Feast of Tabernacles, when the usual sacrifices were being made in Jerusalem at the Temple, the people would go up to Jerusalem to attend those services.

He burned incense at his idoltrous ceremonies, performing the final act to bring to completion the full departure of the House of Israel from the worship of Jehovah their God. Although God had told Jeroboam that, if he would obey His commandments fully, He would build up his house and give him a place of greatness in Israel like that of David, Jeroboam ignored all this when he came to power, with the result that his place in history is described by the unenviable memorial: "Jeroboam the son of Nebat, who made Israel to sin" (I Kings 22: 52).

A Remarkable Prophecy

In the midst of the celebration of this counterfeit of the Feast of Tabernacles, a man of God came out of Judah to Bethel, arriving there just as Jeroboam stood by the altar to burn incense upon it. The man of God cried out against the altar at the command of the Lord:

"O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." (I Kings 13: 2.)

This prophecy was fulfilled some 360 years later when Josiah, after reading the Book of the Law that had been found in the House of the Lord, instituted a campaign to cleanse the land of all idolatry:

"And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover the altar

that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." (II Kings 23: 14-17.)

The Sign

After pronouncing this curse upon the altar, the man of God gave a sign the same day:

"This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." (I Kings 13: 3.)

When Jeroboam heard the words the man of God spoke against the altar in Bethel, he extended his hand to command that he be arrested. But his hand withered up so that he could not draw it back again. At the same time the altar split apart and ashes poured out from the altar in accordance with the sign that the man of God had given at the command of the Lord.

God's Instructions

Jeroboam then implored the man to entreat the favor of the Lord his God and pray that his hand be healed. The man of God did as he was requested and the King's hand was restored to health again. Then Jeroboam asked the prophet to go home with him to partake of refreshments and he would give him a present. But the man of God replied:

"If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel." (I Kings 13: 8-10.)

The Aged Prophet

A certain aged prophet lived in Bethel, whose sons told him what had taken place. He rode out after the man of God and invited him to return and eat with him. But the man of God replied that he was not permitted to eat or drink in that place. But the old prophet said to him:

"I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water." (I Kings 13: 18-19.)

Result of Disobedience

While they were sitting at the table, the word of the Lord came to the prophet who brought him back and he cried to the man of God from Judah:

"Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase

shall not come unto the sepulchre of thy fathers." (I Kings 13: 21-22.)

After he had eaten the old prophet saddled an ass for the man of God and he departed. But a lion met him along the way and slew him. His body was cast upon the roadway and both the lion and the ass stood by it. Passersby came to the city where the aged prophet lived and, when he was told of what had happened, he said:

"It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him." (I Kings 13: 26.)

God's Word Paramount

This is a strange story, but it contains a valuable lesson. The man of God had been given specific instructions from the Lord and no revelation from any other source should have been accepted by him to turn him away from following all those directions to the letter. The aged prophet said that an angel had given him different instructions. The man of God should not have been persuaded by any voice other than the voice of the Lord whose will he was committed to carry out. This incident emphasizes that there is real danger in following any source of revelation other than the word of the Lord. Not even the voice of an angel should persuade one to turn away from the clear instructions of his Lord. Paul had this in mind when he said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.)

A Fundamental Mistake

The man of God made the serious mistake of listening to what purported to be instructions from an angel and today many Christians are treading on dangerous ground by listening to revelations apart from the Word of the Lord which are at variance with the instructions given in the Scriptures.

The old prophet buried the man of God in his own grave and requested that, when he died, his bones be placed with those of this prophet. When Josiah came to the sepulchre of the man of God 360 years later, the account states:

"And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." (II Kings 23: 18.)

Jeroboam's Wife

At about this same time Abijah, the son of Jeroboam, fell sick and Jeroboam sent his wife to Ahijah the Prophet to inquire about the child. She went to the prophet pretending to be a stranger, expecting that she would not be recognized because Ahijah was unable to see since his eyes had become dim with age. But when he heard her feet at the door he called out:

"Come in, thou wife of Jeroboam; why feignest thou thyself to be another? For I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; But

hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: Therefore, behold, I will bring evil upon the house of Jeroboam." (I Kings 14: 6-10.)

Judgment To Be Complete

The Lord now declared through the prophet Ahijah that He would cut off every male of the line of Jeroboam and utterly destroy the house of Jeroboam. Those who died in the city the dogs would eat and those who died in the field the birds of the air would eat. The prophet then told Jeroboam's wife to return home. When her feet entered the city the child would die and he alone of the sons of Jeroboam would come to his grave because in him there was found some good thing toward the Lord, the God of Israel, in the house of Jeroboam.

The Lord then declared He would raise up a king over Israel who would complete the destruction of the house of Jeroboam:

"For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." (I Kings 14: 15-16.)

Jeroboam's wife returned to Tirzah and, as she came to the threshold of the door of the house, her child died.

An Important Period

The importance of this period in Israel's history cannot be too strongly emphasized. It was a turning point in God's dealings with His Kingdom people and was the beginning of the first stages in the long Seven Times (2,520 years) of chastisement that were to be visited upon them for their sins. The chronological significance of this revolt of the House of Israel from the rule of the House of David is set forth in *Watchman, What of the Night?*, a reprint of two articles, "The Time of Restoration" and "The Vision of Mornings and Evenings," originally published in *DESTINY* for April and May 1951 (see advertisement this issue):

"This division of the Kingdom into the northern (10 tribes) and southern (2 tribes) sections, which became known respectively as the House of Israel and House of Judah, signalled the commencement of an era of great consequence in the history of God's people. Jeroboam was informed that he would become the leader in this revolt by Ahijah the Prophet in the year 972 B.C. After a period of 2,520 years (the great Seven Times cycle; $7 \times 360 = 2520$ yrs.) we find the House of Israel residing in the Isles of Britain, with the House of David re-established over them. The date at the ending of this cycle of Seven Times is 1549 A.D. when Protestantism became formally established in the British Isles. This date again marked the beginning of a revolt by the people, but this time from the rule of spiritual oppression. . . .

"Following the establishment of Protestantism in the British Isles in 1549 A.D., the expiration of one more Time, or cycle of 360 years, in 1909 A.D. found the nations of modern Israel beginning to find grace in the sight of the Lord as a Christian people. But they still failed to restore the Law of the Lord which their forefathers had promised under oath that they would administer."

As pointed out in the above-mentioned booklet, 1909 A.D. is the end of Eight Times, or 2,880 years from 972 B.C., and 2,880 is also the number of restoration (288) multiplied by ten, which signifies completion. God is now moving in judgment to complete the restoration of His

Kingdom people as He foretold through the Prophet Ezekiel (Ez. 39: 25-29): "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their

shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. . . . Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

(Continued from page 228)

the most part have been content to lay the matter aside. But Jews have set out, under the impetus of Zionism, to fulfill the Messianic aims themselves. In the following paragraph, Dr. Bernstein favors us with a view of this supreme goal and the method by which it is to be attained:

"A large segment of the liberal Jewish community has discarded the notion of a single Messianic personality who is to save mankind. In its place they affirm their faith in a Messianic Era to be achieved by the cooperative work of good men of all nations, races and religions. With few exceptions religious Jews today believe in the restoration of Israel and the ultimate redemption of mankind. To most liberal Jews the solution of the historic Jewish problem through the founding of the commonwealth of Israel is a step toward the fulfillment of the democratic and Messianic aspirations of prophetic Judaism."

It is a tragic fact that Jews cannot see the resplendent figure of Jesus Christ in the pages of the Old Testament, because they see only themselves. They thrust themselves into every historic and prophetic situation. They, and not Christ, are the "suffering servant" of Isaiah's sorrowful prophecy; they, instead of Christ, are the saviors of mankind; they, as a whole, constitute the Biblical Messiah, who is to rule the world "with a rod of iron."

Here you have the whole program in a nutshell. The Jews have taken over Christ's role in its entirety. It is here that we find the roots and spreading branches of One-Worldism, World Government, "United" Nations, Internationalism, Fellowship of Faiths, and so on *ad infinitum*. This is what Rabbi David Philipson calls "the universalistic interpretation of Judaism." He quotes the late Rabbi Isaac M. Wise as saying, in the closing year of the nineteenth century, that "the teachings of Reform Judaism will be the religion of the twentieth century." And then he adds:

"The twentieth century is well on its way. It has proved thus far the most momentous period in the world's history. The very foundations of civilization are rocking. Men's thoughts are revolutionized. A

new order is at hand, a new heaven and a new earth. Religions are being weighed in the balance. The fundamentals are being sought. Did Isaac M. Wise glimpse these things when he made that prophetic utterance? Are universalism and internationalism, the Fatherhood of God and the brotherhood of man, doctrines which lie at the very root of reform Judaism as Isaac M. Wise conceived it to be really the foundations of the new world order? If so, and thus it sometimes appears, then he was a true prophet." (*Studies in Judaism*, Isaac M. Wise, p. 33.)

We are told that the Jewish Messianic Era is to be achieved "by the cooperative work . . . of all nations, races and religions." But what happens to "cooperation" when Judaism becomes "the religion of civilized, liberalized mankind" and Jewish messiahs sit on thrones all over the world? Is it to be the kind of cooperation which many Eastern European and Asiatic nations now enjoy with the Kremlin? Do we not get here a

glimpse of the socialistic wolf in sheep's clothing? And of Jewry masquerading as the true "Israel of God"?

Unfortunately, Rabbi Abraham J. Feldman *does* speak one truth in the following statement, when he refers to the affinity existing between "liberal" Christians and Jews. "Liberal Jews," he says, "share with their Liberal Christian brethren the quest for truth and reality. They are eager to share with Christians the task of all Liberals, that of being the leaven of progressive, civilized thought" (*Judaism and Unitarianism*, p. 13).

But if Christians are wise, they will not be caught in this snare. Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." At first the disciples failed to catch His meaning. Then they understood "that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

WATCHMAN, WHAT OF THE NIGHT?

By HOWARD B. RAND

Knowledge of the meaning of the times and seasons in which we are living is of paramount importance if we are to have an understanding of present world trends. In order to meet the demand for the information published in "The Time of Restoration" and "The Vision of Mornings and Evenings," DESTINY for April and May 1951, in reprint form, these two articles have now been combined in one booklet, together with their accompanying charts, under the general title of *Watchman, What of the Night?*

The Foreword is written by Mr. J. Bernard Nicklin of Evesham, England, one of the foremost pioneers in the study of Biblical chronology. He refers in the Foreword to the significance of the chronological factors defining this crisis period.

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DESTINY PUBLISHERS

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To the Readers of DESTINY★

AGAIN it is beyond my ability in the time at my disposal to personally reply to all the letters received in response to our general appeal for contributions to the SPECIAL EXPANSION FUND. The fine response, both in the interesting and very welcome messages received and in the contributions given to expand the work, has been very heartening and I want to take this method to acknowledge all the letters which were written.

The generous financial response makes a continued enlargement of our witnessing possible and each one who has contributed toward this undertaking will have a definite part in what is accomplished during the closing days of this present order. We also want to thank those who have promised to send in additional donations later on. This is greatly appreciated and they will be very acceptable, for the need for support in this way is continuous.

As we watch events and observe their onward march in the fulfillment of the prophecies of the Bible, noting especially that they are on date and on time in accordance with its timetable of chronology, we are more than ever convinced that the witnessing we do must be done quickly. The world at large is moving into the darkness of the hours of the second watch of the night. While many are unaware of this fact, it becomes more and more clear to the watchers that an age is rapidly drawing to its close.

Although the gloom of confusion and troublous times is all around us, we who have an understanding of the messages of the prophets have light. It was Peter who, even though he was privileged to be present at the transfiguration of our Lord, nevertheless

said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1: 19-21).

It behooves us, therefore, to set about the task as swiftly as possible to pass on the vital truths we have received to as many as we can reach in the time that remains. It is a wonderful privilege to have access to information that provides knowledge of the meaning of transpiring events and, above all, there is great satisfaction in being allowed to have a part in the work of enlightening others.

In response to our appeal some wrote again expressing concern about their inability to make their contribution as large as they would like it to be. But no one need be troubled about this, for, whether we can give little or much, if it is presented to the Lord in acknowledgment of the measure in which He has blessed each one of us, it will, under His guidance, accomplish a thousandfold and more in

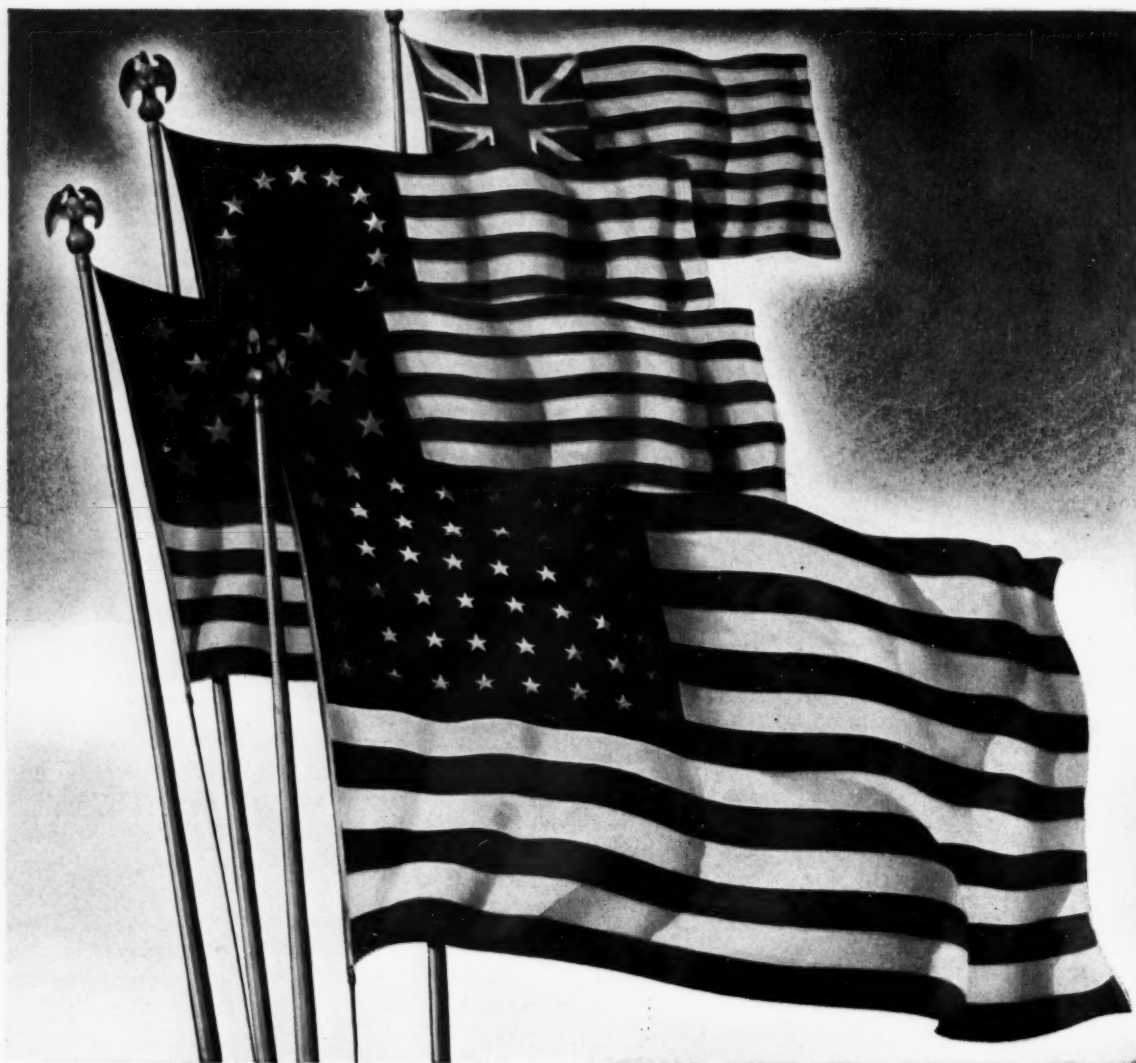
His service to redound to His honor and glory.

Others have written expressing their regret that they were unable to help at all financially due to circumstances beyond their control. We thoroughly understand the problems many face in these days of economic attrition, but we want to remind each one that the service of prayer may be entered into by all and this is as much needed as any other that can be rendered. We covet the supporting prayers of all, for the Lord will hear and answer those who come to Him in sincerity of heart as James declares, "The effectual fervent prayer of a righteous man availeth much." In this day when the enemy attacks from every quarter, the work cannot go forward without sustaining prayer.

It is our labors together, each one contributing what he can and will of his means, his time and his services, that will compound under Divine direction to accomplish the work yet to be done. Let us all redouble our efforts and take full advantage of every opportunity to bring the truths of the Kingdom evangel to the attention of others.

It is a glorious time in which to be living, at least for those who know that there is a Divine plan and are able to reverently watch the unfolding pattern of things to come. As the Great Day approaches, may the God of our fathers keep all of you unto His soon coming.

Howard B. Rand
EDITOR



“‘A song for our banner?’—The watchword recall
Which gave the Republic her station;
‘United we stand—divided we fall!’
It made and preserves us a nation!”

The Flag of Our Union — Morris